

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

JULY, 1883.

AN ADMIRABLE FEATURE OF THE SYSTEMATIC OFFERING PLAN.

IN the May number of this magazine we spoke of the Systematic Offering Plan as the seed of a great harvest of contributions for the support of Missions, to be reaped hereafter, when the Church appreciates the wisdom of the plan and the possibilities of success which may follow from its thorough application. We think it will prove also to be a seed destined to grow in another direction, and to bear fruit of a kind different from that to which we then referred, but quite as important.

Many an architect has "builded better than he knew." This may be true of the originators—the wise master-builders of this scheme. The plan is professedly constructed upon Divine principles of charity, order, system, and constancy. If it attain to such growth hereafter as to command the assent and co-operation of the great body of this Church's members, as we hope it will, who can tell what results it may not produce indirectly in other lines of duty than that of supporting Missions? It would seem impossible that a general adoption of this plan, with its necessary employment of order, constancy and system in its own line of work should not accomplish much in making all Church work systematic and orderly. We refer to these indirect results of the system, however, only incidentally. The purpose of this article is to discuss briefly one of the especial features of the plan itself, with reference to Missionary giving.

The official statement of the provisions of the plan which appears in every number of this magazine says, among other things: "It is desirable that the amounts named [that is, the sums subscribed for Missions] should not be designated for any particular portions of the field, as the Board must provide for the work in all its branches, and therefore needs offerings for all. Should any persons, however, especially desire their individual contributions to go to any particular point . . . their wishes will be complied with." This statement makes it very clear that the intention of the Board is that, so far as its influence can properly be exerted, the rule of giving to Missions under this plan should be (1) that contributions should be undesignated for particular uses, and (2) that where donors prefer to designate their gifts the practice should be considered exceptional. This provision seems to us to be one of the best of those which constitute the Systematic Offering Plan, and we ask the reader's kind attention while we give the reasons for this faith.

As a matter of Christian principle, in the first place, this rule seems to be entirely correct. Christian giving has been so often an affair of mere impulse that many are tempted to believe that it matters little, comparatively speaking, whether it is controlled by principle or not. At least, some appear to believe that the principles of Christian giving, as compared with other Christian prin-

ciples, are of minor importance. Not in this way, we think, is it God's will that we should look upon the question of giving. The teachings of inspired Apostles regarding giving show the mind of God and the belief of those who were full of His Spirit. That their doctrine teaches a definite rule is apparently indisputable, if the Scriptures of the New Testament are to be taken as the text-book of Christian instruction. We learn from these that Apostles taught, and their followers doubtless acted upon the teaching, a plan of giving, of which the two principal elements were (*a*) an habitual appropriation to the service of God of a certain amount of their means, small or great, (*b*) which was "laid at the Apostles' feet," that is, given to the Church to be administered at its discretion. This, if we are not mistaken, is reproduced in all essential particulars in the rule under consideration, by which systematic contributions are made to Missions, through this Church's official Board, to be administered by it as it thinks best. This provision, therefore, is the fruit of Apostolic precept and example, and appeals to the minds and hearts of Church people with the sanction of Divine inspiration.

If this rule be according to the Divine will, it will of necessity prove to be the one best suited to the work; and this brings us to the practical side of the provision of the Systematic Offering Plan under discussion. As a matter of fact, established by long experience, the one mode of contributing to Missions which enables the Missionary work of this Church to be done most easily and effectively, is that which gives the funds to the Board undesignated, to be administered at its discretion. This practice promotes the efficiency of the work, because it lodges the authority to appropriate the money in the hands of the body best qualified, from the nature of the case, to administer it. The information necessary to a wise distribution of the funds is in the possession of the Board, not only as regards the needs of particular points of Missionary enterprise, but also in reference to the claims of the whole field and the proportionate claim to aid of its several departments and localities.

That is one side of the practical question. There is another quite as important. Since the Board of Managers is appointed by the Church to conduct its Missionary work, it is held responsible for the due administration of the work. Being made responsible, it seems but just that the Board should be equipped with the power to do the work efficiently. This equipment is not complete unless the requisite funds are placed at its disposal, to be used at its discretion. To accomplish this result is one of the objects of the Systematic Offering Plan. To secure that object most effectually, it is necessary that as many of the contributions as possible should be made under the rule we have been discussing.

Notwithstanding, however, that the Board of Missions has indicated clearly its desire that the contributions under the Systematic Offering Plan should be undesignated, we repeat that it has provided that if the contributor prefers to designate his gifts, his wishes shall be carried out. Both methods accomplish great good. Whichever be chosen, we are certain that both classes of givers are animated by the one holy purpose of glorifying God in saving the souls of His redeemed children.

In connection with the foregoing we append extracts from the letters of two Rectors, one in Massachusetts, the other in Vermont, which tell the usual story of increased offerings as the result of the operation of the plan.

The Massachusetts Rector says :

Enclosed please find postal order for quarterly subscription from to Domestic and Foreign Missions. This is our first remittance under the Systematic Offering Plan, which proves even more efficient than I had anticipated. The amount contributed by this Parish is more than trebled under the new plan.

The Vermont Rector writes :

In transmitting our last quarterly subscription for the financial year, I am happy to again say that we are all thoroughly pleased with this way of raising money for Missions. I can also bear testimony that, so far as we can know, I am sure that the raising of ——— in this way has not in the least diminished the receipts of the weekly offertory, which on the other plan would have been diminished by just the amounts usually contributed on the Sundays devoted to offerings for Missions. I cordially endorse and commend the plan, as do also all my people. Next year we shall give more, undoubtedly.

LEGACIES.

In the acknowledgments in the August number will appear two legacies recently received : that of the honored layman, who has been called the father of the Church in Michigan, C. C. Trowbridge, and that of Mrs. Sally L. Coles, of Philadelphia, who each left \$2,000 to this Society. We especially call attention to these bequests, since the payments have been so promptly made. In each case the executors explained their wish that the Society might have the benefit without delay. These two cases have occurred within a few days of each other, and strange to say the present writer can remember no other instance of such very prompt remittance during the sixteen years of his connection with the work of the Society. How different are these cases from that of two executors of a will, the bequest under which was received some months ago, who, although the testatrix distinctly directed in the instrument itself that the legacy should be paid within a year from her decease, insisted that, unless legal interest was allowed them, it was their duty to withhold payment until the year was about to expire, notwithstanding they were free to acknowledge that they were securing for the estate a much lower rate.

While upon the subject of legacies, we take opportunity to say that the words of the Secretaries published in the September number of last year, "As a matter of fact, no bequests of any extraordinary amount are likely to come into the treasuries of the Domestic and Foreign Committees during the next two fiscal years," have so far come true, and are likely to remain true for the time then specified. The receipts from legacies applying on general work in the Domestic Department have been since then \$12,891.14, and in the Foreign Department \$27,996.10, or much below the aggregate of such receipts for the fiscal year ending September 1st last.

The legacies left to the Society in the wills of the Misses Mary and Margaret Burr are, and will probably remain for some time, in abeyance, and even

uncertainty, since a suit has been brought for the separation of the estates of these sisters and a third (Miss Sarah Burr), for the "construction" of the wills, and for other purposes. In the will of the last named this Society has no interest whatever.

We may fitly repeat here a sentence which the late Secretary of the Board dictated for the article referred to after a portion of it had been prepared by another; well do we remember his earnest tones as the words rang out: "If it were certain that the *highest* expectations of the friends of Missions touching receipts from legacies were soon to be fully realized, it would be a sad mistake, indeed, to conclude that less individual or general Missionary thoughtfulness, prayerfulness and generous giving than in the past could be tolerated without very disastrous results affecting the spirit and life of the whole enterprise."

WESTERN MISSIONARY MEETINGS.

On the evening of Wednesday, April 25th, the Rev. Dr. Kirkby delivered a Missionary address before the Convocation of the Northern Deanery of Indiana, in Trinity Church, Michigan City. The first session of the Convocation was held on the previous evening, when it had been arranged that the Archdeacon should deliver the sermon. The appointment, however, could not be met on account of an unexpected delay of the train which took him to the city. On Wednesday evening the church was filled to overflowing by an attentive congregation composed of the members of the Convocation present and parishioners. At the morning session of the next day (the last day of the meeting) Dr. Kirkby also delivered, by appointment, an interesting address on "Missionary Societies," in which he first sketched the origin and growth of the two great English Societies, and then spoke of the history and work of the Domestic and Foreign Missionary Society of this Church.

On Sunday, May 6th, the Rt. Rev. Dr. J. A. Paddock and Dr. Kirkby preached three times each in Cincinnati. On Monday morning, accompanied by a large party, they went from that city in a special car to Zanesville to meet Bishop Penick and attend Deputation Missionary meetings, appointed at the request of the Bishop of the Diocese, to be held at the time of the Annual Convention of the Diocese of Southern Ohio, which was to be convened on the following Wednesday.

On the morning and afternoon of Tuesday, the 8th, the Diocesan Branch of the Woman's Auxiliary held its annual meeting under the direction of Mrs. Montgomery Rochester. The sessions of the Auxiliary were very interesting, and the annual report showed that the receipts for the year in money and goods had been \$7,700, an increase of about \$1,000 over those of the previous year.

In the evening of the same day a general Missionary meeting was held, a large congregation being present in the church. The Rt. Rev. Dr. Jaggard presided, and addresses were made by the Rt. Rev. Drs. J. A. Paddock and C. C. Penick, and Dr. Kirkby.

On Wednesday morning, the 9th, the Convention assembled, the three members of the deputation taking part in the opening Services and the celebration of the Holy Communion.

At the afternoon session, after the reading of the Bishop's address, the order of business was suspended, and the deputation were introduced by the Bishop to the Convention, the members rising in acknowledgment. Brief and spirited addresses were then delivered upon the general topic: "Does Missionary work pay?" Bishop Paddock spoke of the fruits of self-sacrifice, happily quoting the saying, "The Church owes St. Paul to the death of St. Stephen"; Bishop Penick took up the subject of Missionary statistics, showing the gain to the Christian Church year by year from heathenism; and Dr. Kirkby in his address instanced the fact of so many self-sustaining churches in the different parts of Africa, the South Sea Islands and elsewhere, which were paying more back to England for material supplies than had been given to them from Missionary contributions, and concluded by drawing a contrast between the condition of the Indians in their heathen state and after they have been brought into the Church.

A part of Wednesday evening was spent by the deputation in attending a reception given to the Bishop and members of the Convention by Dr. and Mrs. Hilbreth, in which, as during their whole stay, they enjoyed greatly the pleasures of Zanesville hospitality.

ELECTIONS.

At the Stated Meeting of the Board of Managers, held at the Mission Rooms, on Tuesday, June 12th, the Rev. GEORGE F. FLICHTNER, Rector of St. Barnabas' Church, Newark, N. J., was elected Secretary *pro tempore* of the Committee for Domestic Missions; Mrs. A. T. TWING, in view of her long and faithful services, Honorary Secretary of the Woman's Auxiliary, of which she was the first executive officer; and Mr. ALFRED MILLS, of Morristown, N. J., a member of the Board, to fill the vacancy caused by the death of Mr. J. C. Garthwaite. By resolution Mr. Mills was assigned to the Domestic Committee.

All these elections have since been accepted.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from May 1st to June 1st, 1883.

*Lenten and Easter Offerings.

ALBANY.		Wilmington—St. John's S. S.	
Albany—St. Paul's S. S.	30 29	Mr. Horace Burr	6 89
Ballston Spa—Christ Church	21 80		10 00
Plattsburg—Trinity	8 00		27 89
Miscellaneous—Branch Woman's Auxiliary, for travelling expenses of Secretary	9 10	ILLINOIS.	
	69 19	Freeport—Zion, Missionary Guild	6 86
CENTRAL NEW YORK.		INDIANA.	
Baldwinsville—Grace	5 89	Michigan City—Trinity	10 00
Guilford—Christ Church	2 65	KENTUCKY.	
Ithaca—St. John's	16 61	Covington—Trinity	3 05
Oneida—St. John's	12 50	KANSAS.	
Sherburne—Christ Church	7 00	Wakefield—*St. John's	6 37
Miscellaneous—Mr. and Mrs. H. O. Moss	37 50		
	82 15	LONG ISLAND.	
CENTRAL PENNSYLVANIA.		Brooklyn—"A Thank Offering"	50 00
Mansfield—*St. James' S. S., of which \$3.25 for Domestic and \$3 for Foreign Missions	6 25	Istip—Emmanuel, W. Nicoll	50 00
			100 00
CONNECTICUT.		MARYLAND.	
Hartford—*Church of the Good Shepherd S. S.	12 45	Anne Arundel Co.—Severn Parish	5 00
DELAWARE.		Baltimore Co.—Immanuel S. S.	10 00
Smyrna—St. Peter's	11 00	Carroll Co.—Holy Trinity Parish	5 00
		D. C. (Washington)—Mrs. J. N. J. Perry	50

<i>Prince George's Co.</i> —St. Paul's.....	22 00	<i>St. Albans</i> —St. Luke's.....	4 16
		<i>St. Johnsbury</i> —St. Andrew's.....	1 76
		<i>Sheldon</i> —Grace.....	2 08
MASSACHUSETTS.	42 50	<i>Shelburne</i> —Trinity.....	1 80
<i>Boston</i> —*Church of the Messiah S. S.....	18 63	<i>Vergennes</i> —St. Paul's.....	3 13
		<i>West Randolph</i> —St. John's.....	69
		<i>Windsor</i> —St. Paul's.....	5 50
		<i>Winooski</i> —Trinity.....	2 01
MICHIGAN.	36 50		128 15
<i>Bay City</i> —Trinity.....	30 00		
<i>Detroit</i> —Emmanuel.....	66 50	VIRGINIA.	
		<i>Essex Co.</i> —Two children.....	1 00
NEW YORK.	14 50	<i>Fairfax Co.</i> —St. Timothy's S. S.....	4 00
<i>Newburgh</i> —St. George's.....		<i>Zion Church</i> S. S.....	5 25
		<i>James City Co.</i> —Bruton Parish, R. M. Smith,	
OHIO.	40 00	\$11; Miss A. C. Smith, \$1.....	12 00
<i>Gambier</i> —Church of the Holy Spirit.....	10 00	<i>Orange Co.</i> —Christ Church.....	2 82
<i>Painesville</i> —Rev. J. A. and Mrs. Brayton.....	9 20		25 07
<i>Toledo</i> —Calvary Mission.....	59 20	WESTERN MICHIGAN.	
		<i>Grand Rapids</i> —St. Mark's.....	178 50
PENNSYLVANIA.	3 02	<i>Hastings</i> —Emmanuel Church.....	11 10
<i>Andalusia</i> —*Chapel of the Redeemer S. S....	31 24		189 60
<i>Coatesville</i> —*Trinity S. S.....	11 85		
<i>Franklinville</i> —*Christ Church S. S.....	20 00	WESTERN NEW YORK.	
<i>Marcus Hook</i> —*St. Martin's S. S.....	13 14	<i>Buffalo</i> —*St. Paul's S. S.....	100 00
<i>Perkiomen</i> —*St. James' S. S.....	3 60	<i>Cunaseraga</i> —Trinity, W. M. White.....	25 00
<i>Philadelphia (Lower Dublin)</i> —*All Saints' S. S.....	5 00		125 00
*Church of the Good Shepherd S. S.....	38 11	OREGON MISSION.	
<i>(Mount Airy)</i> —*Grace S. S.....	23 18	<i>Albany</i> —*St. Peter's, of which Domestic Mis-	
*Church of the Messiah S. S.....	20 38	sions, \$7.20; Foreign Missions, \$7.20....	14 40
<i>(West)</i> —Church of the Holy Comforter....	3 75	<i>Astoria</i> —*Grace, of which Domestic Missions,	
<i>(Tacony)</i> —*Holy Innocents.....	6 00	\$15.30; Foreign Missions, \$15.30.....	30 60
<i>(Roxborough)</i> —*St. Alban's S. S.....	79 78	<i>Baker City</i> —*St. Stephen's, of which Domestic	
<i>(Manayunk)</i> —*St. David's S. S.....	21 28	Missions, \$2.05; Foreign Missions, \$2.05....	4 10
<i>(Kingessing)</i> —*St. James' S. S.....	24 00	<i>East Portland</i> —*St. David's, of which Domest-	
*St. Jude's S. S.....	35 60	c Missions, \$22.69; Foreign Missions, \$22.69	45 38
*St. Paul's S. S.....	14 70	<i>Eugene City</i> —St. Mary's, of which Domestic	
*Transfiguration S. S.....	42 60	Missions, \$4.52; Foreign Missions, \$4.53....	9 05
Children of Mrs. Elliott.....	1 16	8 family boxes, of which Domestic Mis-	
<i>Upper Providence</i> —*St. Paul's S. S.....	4 08	sions, \$8.83; Foreign Missions, \$8.83.....	17 66
	402 77	<i>Marshfield</i> —*Mission, of which Domestic Mis-	
PITTSBURGH.	20 00	sions, \$13; Foreign Missions, \$13.....	26 00
<i>Washington</i> —Trinity, Mr. W. W. Smith.....		<i>Milwaukee</i> —*St. John's, of which Domestic	
		Missions, \$1.03; Foreign Missions, \$1.02.....	2 05
SOUTH CAROLINA.	40 00	<i>Pendleton</i> —*Church of the Redeemer, of	
<i>Upper St. John</i> —Church of the Epiphany....		which Domestic Missions, \$2.07; Foreign	
		Missions, \$2.07.....	4 14
SOUTHERN OHIO.	60 07	<i>Portland</i> —*St. Matthew's Chapel, of which	
<i>Cincinnati</i> —Christ Church.....		Domestic Missions, \$3.62; Foreign Missions,	
<i>Marietta</i> —St. Luke's S. S., Miss R.'s Class,	4 50	\$3.63.....	7 25
\$1.50; Infant Class, \$3.....		*St. Stephen's Chapel, of which Domestic	
		Missions, \$25.30; Foreign Missions, \$25.30..	50 60
SPRINGFIELD.	64 57	*Trinity, of which Domestic Missions	
<i>Jacksonville</i> —Trinity S. S.....	20 70	\$67.60; Foreign Missions, \$67.60.....	135 20
		Good Samaritan Hospital and Orphanage,	
VERMONT.	4 39	of which Domestic Missions, \$6.22; Foreign	
<i>Bennington</i> —St. Peter's.....		Missions, \$6.22.....	12 44
<i>Burlington</i> —St. Paul's, of which for Domestic	28 77	*Bishop Scott Grammar School, of which	
Missions, \$7.95; Indian Missions, \$5; Freed-		Domestic Missions, \$2.07; Foreign Missions,	
men, \$5; Foreign Missions, \$6.94.....	31	\$2.07.....	4 14
<i>Cambridge</i> —Holy Apostles.....	1 58	<i>Salem</i> —*St. Paul's, of which Domestic Mis-	
<i>Enosburgh</i> —Christ Church.....	1 14	sions, \$7.10; Foreign Missions, \$7.10.....	14 20
<i>East Berkshire</i> —Calvary.....	22 58	<i>Upper Astoria</i> —*Church of the Holy Inno-	
<i>Factory Point</i> —Zion, of which E. L. Wyman,		cents, of which Domestic Missions, \$5.25;	
\$20.....	5 87	Foreign Missions, \$5.25.....	10 50
<i>Fairfax</i> —Christ Church, of which from Mite	1 55	<i>Weston</i> —*All Saints', of which Domestic Mis-	
Chests, \$4.70.....	55	sions, 87 cts; Foreign Missions, 88 cts.....	1 75
<i>Fairfield</i> —Trinity.....	94	*Two Family Mite Chests, of which Domest-	
<i>Georgia</i> —Emmanuel Church, of which Mite	31	c Missions, \$2.50; Foreign Missions, \$2.50..	5 00
Chest, 25 cts.....	2 90	Mommal Family, Mite Chests, of which Domest-	
<i>Island Pond</i> —Christ Church.....	20 00	c Missions, \$3; Foreign Missions, \$3.....	6 00
<i>Jericho</i> —Calvary.....	1 36	Hepner Family, Mite Chest, of which Domest-	
<i>Milton</i> —Trinity, of which Mite Chests, \$2.77	25	c Missions, \$2.50; Foreign Missions, \$2.50.	5 00
Church.....	2 43		405 46
<i>Montpelier</i> —Christ Church.....	56	UTAH MISSION.	
<i>Montgomery</i> —Union Church.....	63	<i>Salt Lake City</i> —Rev. N. F. Putnam.....	10 00
<i>Northfield</i> —St. Mary's.....	10 90		
<i>Poultney</i> —St. John's.....		†Receipts for the month.....	1,957 31
<i>Randolph</i> —Grace.....		Amount previously acknowledged.....	10,821 74
<i>Richford</i> —Mission.....		Total receipts since September 1st, 1882..	\$12,779 05
<i>Rutland</i> —Trinity, of which for Foreign Mis-			
sions, \$3.40; Domestic, \$4.40.....			

+ Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 325 and 342.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" W. S. Langford, D.D.,
" George F. Flichtner,

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" W. G. Low,
" Benjamin Stark,
" John A. King,
" Alfred Mills,
" Wm. Bayard Cutting.

Rev. GEORGE F. FLICHTNER,
Secretary pro tempore.
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

JULY, 1883.

APPOINTMENT OF TEMPORARY SECRETARY.

At the Meeting of the Board of Managers, held at the Bible House, on Tuesday, the 12th inst., the Rev. George F. Flichtner was elected Secretary of the Domestic Committee *pro tempore*. We are happy to announce that the Rev. Mr. Flichtner has indicated his disposition to accept the position, and will at once enter upon the duties of the office.

A LETTER FROM BISHOP MORRIS.

PORTLAND, OREGON,
April 26th, 1883.

REV. AND DEAR BRETHREN:

YOUR reminder that it is a long time since I have written any account of our work to THE SPIRIT OF MISSIONS prompts me to send you the following letter, though the demands of the work itself are so pressing and so unceasing that there is little time left for writing about it. The winter has passed more quietly with me than usual, by reason of an obstinate attack of bronchitis which kept me in doors for many weeks. Thanksgiving Day, Christmas and New Year's Day, with several following Sundays, were thus spent. Two attempts to meet appointments in the country only resulted in a relapse each time, and compelled a longer period of patient waiting

till spring weather was fairly established. With this and a measure of former health, I was enabled to hold a postponed "Mission" in Umatilla County, east of the Cascade Mountains, in the early part of this month. We have in this county two churches at Pendleton and Weston, now in charge of the Rev. W. E. Potwine. The Services of the Mission were divided between these two towns, twenty-two miles apart, and the neighboring places of Milton and Centreville. The Clergy in attendance, besides the Bishop and Missionary in charge, were the Rev. Messrs. Plummer, Sellwood and McEwan of Oregon, and the Rev. Dr. Nevius, of Washington Territory. We divided our forces so as to have Services day after day, with sermons and address from the visiting Clergy in the two churches,

while the Bishop, with Mr. Potwine, took the duty at the intermediate points, visiting families in the county and administering the Holy Communion, in private, to a sick person.

On the way between Weston and Milton the stage coach was crowded full, and in attempting to cross a deep and *bottomless* rut it was thrown entirely over, when—as the correspondent of the *Columbia Churchman* puts it—“Jew, Chinaman, Bishop and Deacon were quietly laid upon the soft and yielding mud.” There were no bones broken in this overturn, and its results to our party were only a slightly sprained shoulder for the Bishop and a peeled elbow for the Deacon. The compensation was the good advertisement our coming received, for as our upset was just on the edge of the village, we were soon surrounded by all the idle men and boys of the place, who, swarming around the huge coach, lifted it up upon its wheels as if it had been a baby wagon, and marched in a crowd with the six-horse van up to the hotel door. The publicity thus given to our arrival, with a few hours of visiting about the town, spread the news pretty well, and we had a large congregation in the Methodist Church and a hearty Service—the first of the kind ever held in the place. Our visiting through the town only discovered two members of our own Church—one with a regular certificate of transfer from a parish in New Hampshire, the other born and brought up in the Church of England. It would greatly help the Missionary in our new places if members of the Church removing from other Dioceses would bring with them the canonical certificate of membership.

The Service the next night at Centreville, in the Methodist Church, was well attended by a congregation of whom scarcely one had ever heard the Service of the Church under any circumstances. There was a little piece of unpremeditated ritualism connected with this Service that would be a novelty to the most “advanced” in any part of the country. The room for robing was in the opposite end of the church from the desk and pulpit, and the only light the “preachers” had there was the Missionary’s *lantern*, and this was much needed at the other end of the church. So when the congregation were fully assembled and all things in readiness, the Deacon in

his surplice bravely marched down the aisle, lantern in hand, followed by the Bishop in his robes, without a smile or titter from any one in the congregation. One part of the performance was as novel and wonderful as another, and all was witnessed with the most becoming gravity. On the way home through the thick darkness, the Missionary lantern again did good service, the Bishop this time bearing it in advance, while the Deacon followed on, carefully driving his team through the deepest depths of mud, with the members of his choir, rather apprehensive of an experience similar to that of the stage coach passengers. All is well that ends well, however, and so we reached the Weston “Clergy-house” once more in safety.

These are some of the experiences that serve to show the varieties of a Missionary’s life, and that are not without their value in training and disciplining him for graver duties and real hardships.

The work at Weston has grown and improved in a very encouraging way under the ministrations of the Rev. Mr. Potwine. The church has been covered with rustic and painted and refitted inside. The adjoining Clergy-house has been greatly improved and made a very comfortable resting place for the laborious Missionary. Six persons were confirmed at this visitation, three of them prominent and active business men; and All Saints’ Church, Weston, may now be considered a well established work, which, with Milton and Centreville, should have the entire services of our Clergyman. Though we have nothing yet to boast of, still the progress made since the beginning of our work here will furnish some encouragement. The seemingly and well-appointed church, the full congregation, the hearty and churchly music, the goodly number of the faithful at the Holy Supper, are all in marked contrast with our first Service here, which I so well remember. It was in a small forlorn and untidy school-house. A large, well-worn square valise, placed on the schoolmaster’s table, served for lectern, desk and pulpit. Two large chips picked up at the wood pile, with two candles stuck on them, and mounted on two piles of spelling books, made our “candelabra.” A pound of candles, economically divided and judiciously waxed to window sash and sill, to school desks and

stove drum, provided light for all. It was the first Service of the Church ever held in the neighborhood, and many of the congregation came from curiosity five or six miles, bringing all the family—children and babies. The Bishop and his assistant robed in the dark at the wood pile, beside the school-house. And still with these rude surroundings, we had a hearty and becoming Service—the beginning and seed corn of what we now see, and of far better things to be seen by those who are yet to labor and reap in the same field.

On Sunday, in the Church of the Redeemer, Pendleton, we had a full day—with four Services. At the eleven o'clock Service the Rev. W. E. Potwine was advanced to the Priesthood. Quite a number of the Weston congregation drove over twenty-two miles in time for this Service, and returned again in the afternoon, taking the Rev. Mr. McEwan with them for a Service there in the evening. At the afternoon Service, we had a special treat in a familiar address from Dr. Nevius concerning Missionary work in China. Dr. Nevius has a brother, a Presbyterian Clergyman, who has been a Missionary in China for twenty years, and who has lately been visiting the Eastern States as well as this coast. From repeated conversations with his brother, he is in possession of much most interesting information concerning real Chinese life, and the results of Missionary work among that strange people. His address could hardly fail to interest and instruct any Christian congregation in the land.

The growth of the congregation at Pendleton has required an enlargement of the church, which has been cut in two in the middle, and lengthened by about one-half. It has not only gained this much needed room, but has also been much improved in appearance. Pendleton is a busy and growing town, and presents a very interesting and promising field for Missionary work. We have the church building, with a small Clergy house near by, and a large lot, all free of debt. Mr. Potwine is very anxious to build a library and reading room on the church grounds, where the scores of young men of the town, who have "no place to flee unto," but one of temptation and sin, might profitably spend their leisure and unoccupied hours. Such an institution would be of incalculable good, and might save

many a promising youth from the ways of the destroyer. Maybe some reader of *THE SPIRIT OF MISSIONS*, with an abundance of this world's goods, might be induced to devote so small a sum as five hundred dollars to so good a purpose. Fearful are the perils that surround the young man away from home and kindred, and fully launched upon the tide of wild and rough life that characterizes these busy and bustling towns of the frontier. Blessed shall he be who, in any way, puts forth a helping hand to save so precious a life from blight and ruin.

Mr. Potwine is the only Clergyman, and at Pendleton and Weston are the only churches we have in Umatilla county. His Mission is supposed to embrace the whole county, which is considerably larger than the State of Connecticut, and capable of sustaining a much larger population. It is already one of the best counties in our State, and rapidly developing in every material interest. Pendleton has now railroad communication westward with Portland, and by another year will be connected eastward with the whole railroad system of the United States. A large addition will thus be made to the population of this fertile and healthful region, and towns will rapidly grow up, where the Church should early be with her ministrations. There is the prospect of one Clergyman's coming to Mr. Potwine's assistance as soon as the means can be had for his travelling expenses. But we should have at least two others to meet the present pressing demands of the work.

I leave home in a few days for a month's visitation to that portion of the State lying still further east than Pendleton, and on the other side of the Blue Mountains. We have there two Missionaries—the Rev. Thomas Smith, in the Grand Ronde Valley, and the Rev. O. Parker, in Powder River Valley. Returning southwestward a distance of eighty miles, and recrossing the Blue Mountains, we come to the John Day Valley, the Missionary field of the Rev. R. P. Kendall, lately come to us from the Diocese of Kansas. To make this visitation will require a journey of six hundred miles, more than one-half of it by the rough "dead axe waggon" and "buck board," the delights of which you only know by the heaviness of the car.

The executors of the estate of the late Samuel G. French have recently surrendered

the possession of the property bequeathed to me in trust for the purposes of a Girls' School at Cove, in the Grand Ronde Valley. I hope on this visitation to make such arrangements as will enable us to open this school, which we propose to call "Ascension Hall," by next September. I am encouraged to believe that the services of a competent Clergyman and his wife can be secured for this important work. We have, through Mr. French's bequest, a valuable farm of one hundred acres and a good dwelling house. But we have nothing in the way of school rooms, dormitories, furniture or school appliances of any sort. For these things we must look to the liberality of the people of that part of the State, and to the friends of Christian education in the East. To fit and furnish this school to meet the present *promised* demand will require the expenditure of at least five thousand dollars. We might start the work in a moderate and restricted way with a less sum, but we cannot make the first beginnings without some liberal assistance from the older and abler portions of the Church. If we succeed in establishing this school, it will be the *fourth* boarding-school established here during my episcopacy. Three of these—St. Helen's Hall, the Bishop Scott Grammar School, and St. Paul's School at

Walla Walla—continue in successful operation, and have been a great power in our work. There is no reason why the fourth, in its proper field, should not be equally successful and useful. It starts with a valuable property and source of income that will be of great advantage. But this must not be anticipated by debt, or all our advantage will be sacrificed. The field from which this school will draw pupils is a wide one, soon to be reached by railroads, bringing large increase of population; and my ardent hope is that we shall not, for want of a few thousand dollars, be compelled to sit still and see these blessed opportunities for the Church neglected and forever lost. I hope your readers will not weary of this account of the work and wants of the Church in one *corner* of this large field. Material interests are developing with a wonderful rapidity, a tide of population is pouring in upon us. Millions of money are being spent here by Eastern people for the promotion of interests that belong only to the transient and temporary things of earth. Shall we be denied the men and means to establish the kingdom of everlasting glory and blessedness?

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

CHURCH BUILDING IN MINNESOTA.

FARIBAULT, MINN.,

March 1st, 1883.

THE Rev. Mr. Gunn has built churches at Windom, Worthington, St. James, and Slayton, and has nearly finished one at Madilia. These churches are marvels of cheapness, very pretty and church-like. He desires to build at Lake Crystal, Heron Lake and Luverne. These are all places of importance, and destined to be centres for Church work. I shall be thankful for any aid given for this object.

Your friend and brother,

H. B. WHIPPLE,

Bishop of Minnesota.

—
WORTHINGTON, MINN.,

April 2d, 1883.

REV. AND DEAR SIRS:

I am glad of this opportunity to bring

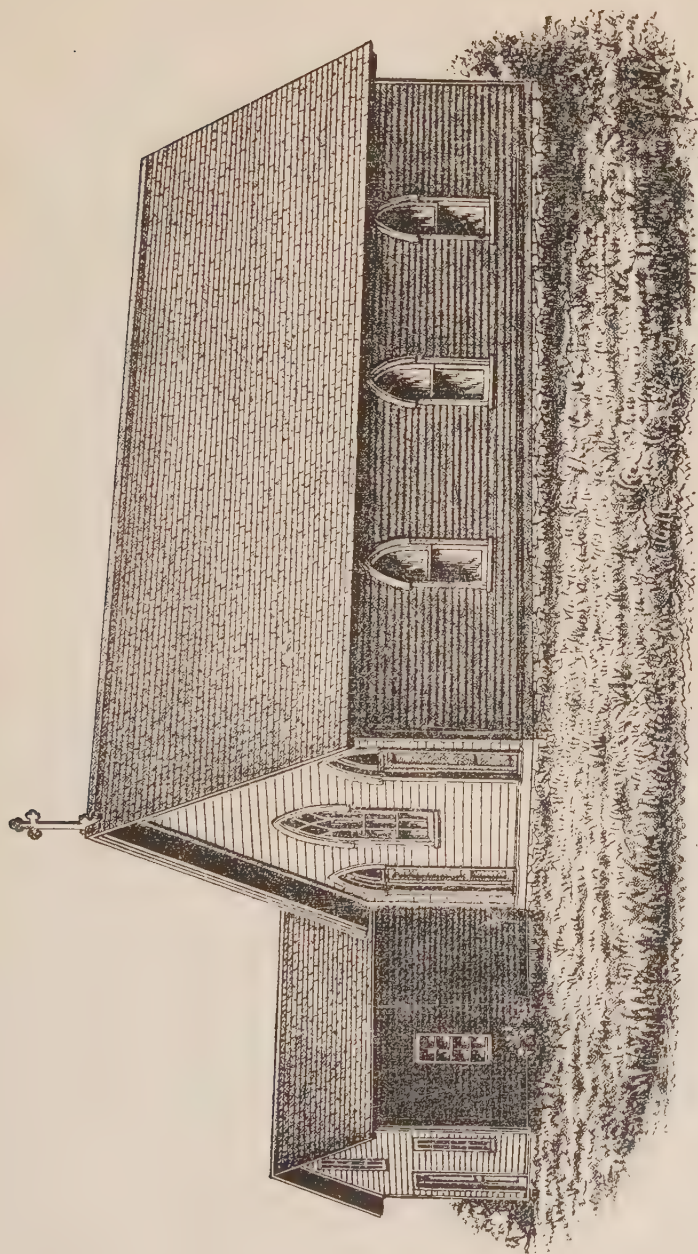
my work before the Church. Up to this time I have made no public appeal, but have carried on the work by private letters.

Not quite three years ago I was sent by Bishop Whipple to organize the work on the St. Paul and Sioux City Railroad and branches, embracing the work of eight or ten counties, from Mankato westward near two hundred miles.

The Bishop's plan, and consequently my plan, was to begin Services at each of the four most important towns, which was done, giving to each a monthly Service, and at the place of residence extra Services.

We held Services in halls, rooms, anywhere we could, and found that though the people were anxious for the Church and her Services, yet the grasshoppers had left them almost destitute, and in every place I was advised not to attempt to build a church, for it would be a failure.

Being, however, encouraged by our good



THE CHURCH AT WINDOM.

Bishop and kind Dean Livermore, and being greatly aided by them both, I made the effort in faith, which has resulted favorably.

With the donations of Bishop Whipple



THE CHURCH AT WORTHINGTON.

and Dean Livermore of St. Peter, amounting to four hundred and thirty dollars, and of other Church folk interested, amounting to about two thousand dollars (to which was added local means, labor and lots to an equal amount), I have succeeded in build-



THE CHAPEL AT SLAYTON.

ing the churches at Windom, Worthington, St. James, Slayton, and nearly completing the one at Madilia.

I am greatly indebted to Eastern friends, to the officers of the Omaha Railway, to the St. Paul and Sioux City Railroad Land

Company, for transporting material and donating lots; to Mr. C. W. Slayton, of St. Paul, for church lot at Slayton; Mr. Arthur Simpson, Slayton, Minn., for a like gift;



THE CHURCH AT ST. JAMES.

and to friends in Windom, Worthington, St. James, Slayton and Madilia for liberal donations, etc.

But the work is now at a standstill, and I am soliciting means to build churches at Lake Crystal, Heron Lake and Luverne.



THE CHURCH AT MADILIA.

The sum of five hundred dollars is required for each place, in order to secure a church free from debt. I have arranged to build economically, yet thoroughly, to purchase cheaply and transport material at about half rates.

The three towns named are growing rapidly, have fine schools, and are important places of business. All railroad junctions are destined to be important centres for Church work in the near future. The country is new and populous, the people are of the better class and thrifty, mostly Protestant. Said a prominent railroad official recently, speaking of our locality, "The influx of emigration into that region is simply enormous." When the churches at Luverne, Heron Lake and Lake Crystal are completed, the Church work will be in proper shape for progress. I will then wait for more laborers in the vineyard. The work is too much for two men; but with my assistant, the Rev. Mr. Johnson, we will continue to keep up the Services in the eight places.

I earnestly solicit the means to build these three churches. The people will do all they can (about half), but they intend to sustain the Services.

Aid may be sent for this work to the Domestic Committee, the Rev. D. G. Gunn, Worthington, Minn., or to Bishop Whipple, Faribault, Minn.

Your friend and brother,

D. GRIFFIN GUNN.

June 1st Mr. Gunn writes: The people of Lake Crystal, one of my stations, have raised a good sum for their new church, and with the aid of some New York friends, I trust to build their church for them by the end of this month. This will make the sixth church and one parsonage in two and a half years I have been able to build.

ST. AUGUSTINE'S NORMAL SCHOOL.

RALEIGH, N. C.,
May 15th, 1883.

*To the Acting Secretaries, Domestic Committee
of the Board of Missions.*

DEAR SIRS :

DURING the sixteenth annual session of this School, which began on the 7th of last September and will end on the 7th of June, we have registered, in all, one hundred and twenty-three scholars, of whom fifty-one are males and seventy-two females. Of this total number, eighty (equally divided between the two sexes) are boarders and forty-three day scholars.

Tuition in the Academic and the Normal Department has been faithfully and efficiently given by the Rev. Messrs. H. M. Joseph, W. R. Harris, and H. S. Henderson, and in the preparatory course by Miss Aurelia L. Davis, assisted by two pupil teachers. Miss Emma De La Motta has filled the post of matron and housekeeper.

The scholars in all departments have, with few exceptions, evinced commendable zeal and diligence in carrying forward their work, and a praiseworthy readiness to submit to the discipline of the School. Again we have thankfully to record that there has been no death, not even a case of very serious illness, in our large number of resident teachers and scholars.

In the Theological Department, instruction in theology and Biblical literature has

been given by the Principal, who in this work has had the very valuable aid of the Rev. Fordyce M. Hubbard, D.D. The number of candidates and postulants in attendance has been fourteen.

On Whit-Sunday, the 13th inst., the Bishop, at his annual visit to St. Augustine's Church in this city, confirmed eight of our scholars, and admitted to the Diaconate three candidates for holy orders from our Divinity School—Henry Stephen McDuffey, Primus Priss Alston, and Edward Hezekiah Butler. At a previous visit in February, he ordained Henry Mason Joseph (who has held an important post of tuition in the School since the Fall of 1881) and confirmed two of the scholars, thus making the entire number of those who have been ordained during the current session four, and of those who have been confirmed in the same period ten. These ordinations have brought up the number of the clerical alumni of St. Augustine's to thirteen.

The Whit-Sunday ordination is without precedent in the annals of this, or perhaps any other American Diocese, in the number of colored men ordained. Upon this occasion Morning Prayer was said by the three colored Clergymen who are assistant teachers in St. Augustine's Normal School, the epistle was read by the Rev. Dr. Hubbard, the candidates for ordination were presented by the Principal, and the Bishop,

with his accustomed force and fervor, preached from St. John xvi., 25, 26, 27. A large and devout congregation of colored people and of visitors from other congregations occupied every sitting in the church.

The newly ordained Deacons, who have been already assigned by the Bishop to Missionary duty under the direction of the rectors at Fayetteville, New Berne and Pittsboro, bring up the number of the colored Clergy of this Diocese to ten.

The current session of St. Augustine's, in other respects a prosperous and happy one, has, however, been darkened by a casualty which, although not without alleviating circumstances, has yet brought upon us heavy immediate loss and much present and prospective inconvenience and discomfort.

On the 6th of March the entire cluster of buildings erected by the founder of the School, the late Rev. Dr. J. B. Smith, were destroyed by fire. They were five in number, viz: the two-story central house, containing chapel, school and recitation rooms, and a basement laundry; the refectory, with kitchen in basement, dining-hall on the first floor, and teachers' rooms on the second floor; two two-story dormitories, and a small cottage in the rear. All were frame houses with shingle roofs, and very near one another. The fire is believed to have had its beginning between the main building's chimney and weather-boards, from a defective flue. A high wind blew, and all efforts of teachers, scholars and neighbors to extinguish the flames after they were discovered, or to hold them in check till the arrival of the fire companies from the city, more than a mile distant, were unavailing. When the engines came, the buildings were already doomed. In two hours the work of destruction was complete. None of the teachers or scholars sustained any personal injury. By very active and vigorous efforts they saved their own effects and much of the dormitory and other furniture.

The Principal's house, a frame cottage with ten rooms, and a large three story frame building, with fourteen rooms and a basement of stone, which have been recently added to the school property at a cost of ten thousand dollars, escaped destruction or injury by the fire. The Executive Committee of the Trustees took prompt measures to keep the School together and carry on its work. They authorized the Principal to give up his house for the accommodation of the divinity students and other male boarders, and made such changes in the remaining building as to adapt its basement for kitchen, laundry and dining-hall, its first floor for school and recitation rooms, and its second and third stories for dormitories for the female boarders. School work was interrupted for little more than a week, and very few of the boarders returned to their homes.

The houses which were burned were built three years after the war ended, when the cost of labor and material was very high, and their erection must have involved an outlay of twelve or fifteen thousand dollars.

Though insured in as large an amount as insurance companies could be induced to risk upon such buildings, the insurance falls far short of covering their original cost, or enabling us to put in their place such a structure or structures, of more substantial and enduring character, as the Trustees, at their annual meeting, to be held on the 23d inst., will undoubtedly determine to erect. An appeal for help in such an undertaking must be made to the friends of our work in the Church at large. If they can be persuaded to give us timely and sufficient aid, brick and stone walls will soon rise from the ashes of our wooden houses, and the recent casualty will prove a blessing in disguise.

Very faithfully yours,

J. E. C. SMEDES,
Principal, &c.

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from
May 1st, 1883, to June 1st, 1883.

* Lenten and Easter Offerings.

FOR DOMESTIC MISSIONS.

ALABAMA.	St. David's Church, Ascension Day offer-	1 00
Huntsville—Church of the Nativity.....	ing.....	100 00
ALBANY.	Wilkesbarre—St. Stephen's Church.....	204 35
Albany—All Saints' Cathedral.....		
Watervuts—Christ Church.....	CONNECTICUT.	
Troy—Church of the Holy Cross S. S., Mite Chest.....	Cheshire—St. Peter's Church, through Wo-	3 75
	man's Auxiliary.....	4 91
	Colchester—Calvary Church.....	5 00
	East Hartford—St. John's Church.....	73 60
	Hartford—Christ Church.....	60 00
	Trinity Church, Easter offering.....	25 00
	"G. P. D.".....	6 57
	Hebron—St. Peter's Church.....	100 00
	Middletown—Church of the Holy Trinity.....	10 00
	Milford—St. Peter's Church.....	6 00
	New Haven—Church of the Ascension, thro'	7 91
	Woman's Auxiliary.....	5 63
	St. Paul's Church, through Woman's Aux-	50 00
	iliary.....	50 00
	New Milford—Mrs. C. E. Wright.....	50 00
	"A Friend".....	40 00
	Wolcottville—Trinity Church S. S.....	6 00
	Woodbury—St. Paul's Church.....	448 37
	DELAWARE.	
	Wilmington—St. John's Church.....	18 30
	Calvary Church.....	5 00
	EASTON.	23 30
	Queen Anne and Talbot Co.'s—Wye Parish...	5 00
	FLORIDA.	
	Jacksonville—St. John's Church S. S. and	
	Missions.....	25 00
	GEORGIA.	
	Albany—St. Paul's Church.....	7 35
	Americus—Calvary Church.....	2 00
	Savannah—Christ Church, "A Member"....	5 00
	ILLINOIS.	14 35
	Chicago—Church of the Ascension.....	25 00
	Galena—Grace Church.....	5 60
	New Lenox—Grace Church.....	3 19
	INDIANA.	33 79
	Goshen—St. James' Church.....	6 00
	Michigan City—Trinity Church.....	10 00
	Muncie—Grace Church.....	4 00
	Richmond—St. Paul's Church.....	16 59
	KENTUCKY.	36 59
	Frankfort—Church of the Ascension.....	10 00
	Louisville—Christ Church, "A Member"....	20 00
	LONG ISLAND.	30 00
	Brooklyn—St. George's Church, Missionary	
	Committee.....	17 36
	Hempstead—"A Friend".....	5 00
	MARYLAND.	22 36
	Anne Arundel Co.—St. Margaret's Westmin-	
	ster Parish.....	20 00
	Baltimore—St. Luke's Church.....	6 00
	St. Paul's Church, "L. E. A.," Mite Chest	
	6,406.....	5 00
	Mite Chests 15,502 and 15,545.....	7 92
	Harford Co.—St. George's Church S. S.....	11 00
	CENTRAL PENNSYLVANIA.	
	Allentown—Grace Church.....	5 00
	Reading—Christ Cathedral.....	82 50
	St. Barnabas' Church.....	10 00
	Scranton—Church of the Good Shepherd,	
	Ascension Day offering.....	5 85

St. Mary's Church, Emmorton.....	24 50	Church of the Redeemer S. S.*.....	8 09
Howard Co.—St. John's Church.....	82 00	St. Peter's Church, Mite Chest.....	24 28
Washington—Christ Church.....	100 00	(West)—St. Mary's Church S. S.*.....	12 50
M. J. Perry.....	5 00	S. S. Association Offering at the Annual	
J. L. Edwards.....	10 00	Meeting at Church of the Epiphany*.....	37 50
West River—Christ Church.....	20 00	Through Woman's Auxiliary, for salaries	
MASSACHUSETTS.....	291 42	of Sisters in Hospital of the Good Samaritan,	
Boston (South)—St. Matthew's Church, J.		Portland, Oregon, of which from Lower	
Wood.....	3 50	Merion, St. John's Church, \$10; Philadelphia,	
New Bedford—Grace Church, through Woman's		Church of the Epiphany, \$10; Church of the	
Auxiliary, for Sister Eliza's salary.....	2 00	Incarnation, \$10; St. James' Church, \$10;	
Pittsfield—St. Stephen's Church, "A Member"		(West) St. Mary's Church, \$10; St. Stephen's	
Church.....	50 00	Church, \$5; Church of the Holy Trinity, \$55;	
	55 50	Bryn Mawr, Church of the Redeemer, \$20; Lower	
MICHIGAN.....		Dublin, All Saints' Church, \$30.....	150 00
Tecumseh—St. Peter's Church.....	10 00		590 18
MINNESOTA.....		PITTSBURGH.....	
Minneapolis—Gethsemane Church.....	75 00	Franklin—St. John's Church S. S.	4 13
		Kittanning—St. Paul's Church.....	21 40
NEW JERSEY.....			25 53
Somerville—St. John's Church.....	9 50	RHODE ISLAND.....	
NEW MEXICO.....		Newport—Emmanuel Church.....	72 92
Albuquerque—St. John's Church.....	13 75	Providence—Church of the Epiphany.....	7 31
Mesilla—St. James' Church.....	5 25	Church of the Redeemer.....	35 00
	19 00	St. Stephen's Church.....	91 00
NEW YORK.....		South Portsmouth—St. Mary's Church.....	11 60
New York—Church of the Heavenly Rest....	581 43		217 83
†Church of the Incarnation.....		SOUTH CAROLINA.....	
St. Clement's Church.....	29 95	Charleston—St. Paul's Church.....	20 00
St. Paul's Chapel.....	277 00	Cheraw—St. David's Church S. S.*.....	11 17
A Family Mite Chest.....	1 50	Hampton Co.—All Saints' Church.....	3 70
Mite Chest 32,278, J. Webb Parker.....	9 00	Lancaster—Christ Church.....	5 00
"Mrs. J. M.".....	750 00	Santee—St. James' Church.....	10 00
"Mrs. Smith".....	100 00		49 87
"Mrs. B.".....	500 00	SOUTHERN OHIO.....	
"Mrs. M. E." Mite Chest.....	1 68	Cincinnati (Walnut Hill)—Church of the Ad-	
Poughkeepsie—St. Paul's Church.....	140 50	vocate, through Woman's Auxiliary.....	28 46
Springfield—"S. M. L.".....	18 50	(Clifton)—Calvary Church, In Memoriam	
Tarrytown—Christ Church.....	18 80	"U. M. M." \$12.50.....	677 00
	2,428 36	Christ Church.....	17 00
MISSOURI.....		St. Paul's Church, through Woman's Aux-	
St. Louis—Christ Church.....	5 00	iliary.....	32 69
NIOBRARA.....		Columbus—St. Paul's Church, through Woman's	
Lower Brulé Agency—Church of the Saviour	4 00	Auxiliary.....	50 00
NORTHERN NEW JERSEY.....		Delaware—St. Peter's Church, through Woman's	
Milburn—St. Stephen's Church.....	100 00	Auxiliary.....	30 00
Morristown—St. Peter's Church, Mite Chest,		Portsmouth—Christ Church.....	10 00
\$21.76.....	68 40		845 15
Summit—Calvary Church.....	6 41	TENNESSEE.....	
	174 81	Chattanooga—St. Paul's Church.....	5 05
NORTH CAROLINA.....		VIRGINIA.....	
Kittrell—St. James' Church.....	4 00	Culpepper C. H.—St. Stephen's Church.....	15 00
Rowan Co.—St. Andrew's Church.....	1 00	Danville—Church of the Epiphany.....	10 11
	5 00	Hanover Co.—St. Martin's Parish, of which	
OHIO.....		from Fork Church, \$1.39; Trinity Church,	
Fremont—St. Paul's Church.....	6 90	\$2.15; Church of Our Saviour, 56 cts.; St.	
		Martin's Church, \$2.40.....	6 50
OREGON.....		Roanoke Co.—Salem Parish, St. Paul's Church	
Astoria—Grace Church.....	5 80	Sabot Island, Goodland Co.—St. James' Church,	
PENNSYLVANIA.....		Northam Parish.....	3 25
Bristol—St. James' Church S. S.*.....	78 41	Staunton—Trinity Church.....	23 27
Centreville—Trinity Church S. S., Mite Chest.	5 00	Wytheville, Wythe Co.—St. John's Church...	4 07
Chester—St. Paul's Church S. S.*.....	20 35		79 70
Philadelphia (Bustleton)—Church of St. Luke		WESTERN NEW YORK.....	
the Beloved Disciple S. S.*.....	31 00	Buffalo—Church of the Ascension.....	18 22
(Chestnut Hill)—St. Paul's Church, of		St. Paul's Church.....	316 00
which from "T. & J. L.," \$4.18; "M. J. Y.,"		Catharine—St. John's Church.....	2 45
\$3.13.....	7 31	Clyde—St. John's Church.....	5 08
(Germantown)—St. Peter's Church S. S.*	12 00	Dunkirk—St. John's Church.....	2 25
(Hestonville)—St. James Church S. S.*.....	16 48	Fredonia—Trinity Church.....	10 00
(Moyamensing)—All Saints' Church, of		Mount Morris—St. John's Church S. S.	12 00
which from S. S.,* \$20.....	40 00	Phelps—St. John's Church.....	4 89
Church of the Ascension S. S.*.....	12 26	Rochester—St. Paul's Church.....	28 36
Church of the Incarnation, through Woman's		Westfield—St. Peter's Church.....	10 12
Auxiliary.....	100 00	WISCONSIN.....	
Holy Trinity Memorial Chapel S. S.	35 00	Waukesha—St. Matthew's Church, Mite Chest	
		(additional).....	53

† In the May number, \$25 of the money acknowledged from this parish was reclaimed for the American Church Missionary Society, as it was paid into our Treasurer by mistake.

WEST VIRGINIA.
Jefferson Co., Shepherdstown—Trinity Church Guild.....

8 99

WESTERN MICHIGAN.

Homer—Christ Church..... 1 34
Saugatuck—Grace Church..... 2 51
Union City—Grace Church..... 3 65
 † *Whitehall—Church of the Redeemer*.....

7 50

LEGACY.

R. I., Providence—Estate of Wm. Brown.....

539 00

MISCELLANEOUS.

"Amica"..... 20 00
 "A Friend"..... 100 00
 Proportion General Mission Offerings..... 758 58
 Designated Offerings..... 218 32

1,096 90

Receipts for the month..... 8,758 59

Amount previously acknowledged..... 78,273 62

Total receipts since September 1st, 1882..... \$87,032 21

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.

Baldwinsville—Grace Church..... 5 29
 Mr. and Mrs. H. O. Moss..... 25 00

30 29

CENTRAL PENNSYLVANIA.

Wilkesbarre—St. Stephen's Church.....

50 00

CONNECTICUT.

Miscellaneous—"A Friend".....

25 00

DELAWARE.

Wilmington—St. John's Church.....

2 45

MARYLAND.

Charles Co.—Port Tobacco Parish.....

12 00

Howard Co.—St. John's Church.....

25 00

MASSACHUSETTS.

Andover—Christ Church, through Woman's Auxiliary, for Mrs. Payne's salary.....

37 00

Boston—Church of the Messiah, through Woman's Auxiliary, for Mrs. Payne's salary...

10 00

St. Mark's Church, through Woman's Auxiliary, for Mrs. Jennings's salary.....

8 00

(South)—St. Matthew's Church, through Woman's Auxiliary, for Mrs. Payne's salary...

18 00

Trinity Church, through Woman's Auxiliary, for Mrs. Payne's salary.....

1 00

Dorchester—All Saints' Church, through Woman's Auxiliary, for Mrs. Payne's salary...

15 00

Great Barrington—St. James' Church S. S....

5 00

Newton—Grace Church, through Woman's Auxiliary, for Mrs. Payne's salary...

18 25

North Cambridge—St. James' Church, through Woman's Auxiliary, for Mrs. Payne's salary.....

16 50

Quincy—Christ Church, through Woman's Auxiliary, for Mrs. Payne's salary.....

10 00

29 00

130 75

MICHIGAN.

Ypsilanti—St. Luke's Church, through Woman's Auxiliary, for Mrs. Jennings's salary.....

5 00

MINNESOTA.

Minneapolis—Gethsemane.....

4 82

NEW JERSEY.

Burlington—St. Mary's School, Mr. Ed. T. Dugdale, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Georgia.....

1 00

NEW YORK.

New York—Church of the Incarnation, through Woman's Auxiliary, for Mrs. Burgwin's salary.....

50 00

NORTHERN NEW JERSEY.

Morristown—St. Peter's Church.....

42 63

OHIO.

Mount Vernon—St. Paul's Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Georgia.....

5 00

PENNSYLVANIA.

*Conshohocken—Calvary Church**.....

8 27

PITTSBURGH.

Miles Grove—Grace Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Georgia.....

5 00

VERMONT.

St. Albans—St. Luke's Church, through Woman's Auxiliary, for Rev. H. Dunlop's Schools, Georgia.....

6 00

WESTERN MICHIGAN.

Manistee—St. Paul's Mission.....

65

WESTERN NEW YORK.

Batavia—St. James' Church.....

5 10

Buffalo—St. Paul's Church.....

86 30

91 40

MISCELLANEOUS.

Designated Offering.....

5 00

Receipts for the month..... 500 26

Amount previously acknowledged..... 7,259 18

Total receipts since September 1st, 1882..... \$7,759 44

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.

Albany—St. Paul's Church S. S., for Scholarship.....

60 00

CALIFORNIA.

San Francisco—The Presidio S. S., for Niobrara Indians.....

16 50

CENTRAL NEW YORK.

Mr. and Mrs. H. O. Moss.....

37 50

CENTRAL PENNSYLVANIA.

Wilkesbarre—St. Stephen's Church.....

50 00

CONNECTICUT.

Hartford—Church of the Good Shepherd...

7 30

St. John's Church, through Woman's Auxiliary, for Indians under Bishop Hare...

30 00

"G. P. D.".....

25 00

New Canaan—St. Mark's Church, through Woman's Auxiliary.....

12 05

New Haven—St. Paul's Church, through Woman's Auxiliary.....

00

St. Thomas' Church, Miss Wilson's S. S. Class, through Woman's Auxiliary.....

60

Stamford—St. John's Church, through Woman's Auxiliary.....

50 00

Westville—St. James' Church, through Woman's Auxiliary.....

4 00

Miscellaneous—"A Friend".....

25 00

DELAWARE.

New Castle—Immanuel Church S. S., for Indian School at Niobrara.....

165 95

GEORGIA.

Savannah—St. John's Church S. S....

30 00

INDIANA.

Richmond—St. Paul's Church.....

29 65

KENTUCKY.

Louisville—Christ Church, "A Member"....

15 00

† In the May number, \$15 acknowledged from this parish was intended for Diocesan Mission of Western Michigan, and was repaid.

LONG ISLAND.

<i>Brooklyn</i> —St. Ann's Church, Samaritan Aid Society.....	15 00
St. Mary's Free Church, for Scholarship in St. Paul's School.....	30 00
<i>College Point</i> —St. Paul's Church S. S., for Scholarship in Hope School.....	20 00
<i>Newtown</i> —St. James' Church, for "Minnie Moore" (In Memoriam) Scholarship, through Woman's Missionary Association of L. I.....	30 00
<i>Queens Co.</i> —Laurel Hill Mission S. S., from Class of Boys.....	17 12

MARYLAND.

<i>Baltimore</i> —Christ Church, through Indian Aid Association, for Mrs. Fox's salary.....	50 00
Emmanuel Church, from Ladies, towards Mrs. Fox's salary.....	60 30
Memorial Church, through Indian Aid Association, for Mrs. Fox's salary.....	60 00
Mrs. James L. McLane, for "McLane" Scholarship.....	60 00
<i>Howard Co.</i> —St. John's Church.....	25 00
<i>St. Mary's Co.</i> —All Faith Parish, Mechanicsville, S. S., for St. Paul's School, Yankton..	2 61

MASSACHUSETTS.

<i>Andover</i> —Christ Church, through Woman's Auxiliary.....	10 00
<i>Boston</i> —Church of the Messiah, through Woman's Auxiliary.....	20 00
St. Paul's Church S. S., and friends, thro' Woman's Auxiliary, of which for "Joseph W. Woods" Scholarship in St. John's School, Dakota, \$60.....	80 00
Trinity Church, of which for "Cora Lyman" Scholarship (In Memoriam), St. John's School, \$60; from Sunday-school, for Scholarship in St. John's School, Cheyenne, \$60; through Woman's Auxiliary, \$415.....	535 00
<i>Cambridge</i> —Miss S., through Woman's Auxiliary, for "Mary Kent" Scholarship, St. Mary's School, Santee.....	30 00
<i>Lawrence</i> —Grace Church S. S., through Woman's Auxiliary, for "Grace Church S. S." Scholarship, St. John's School, Cheyenne.....	60 00
<i>Melrose</i> —Trinity Church S. S., for Boarding Schools for Indian Boys and Girls under Bishop Hare.....	12 54
<i>Newton</i> —Grace Church, through Woman's Auxiliary.....	13 00
<i>Roxbury</i> —St. James' Church S. S., through Woman's Auxiliary, for "Percy Brown" Scholarship, \$60; for "Louise" Scholarship, \$60.....	120 00

MINNESOTA.

<i>Minneapolis</i> —Gethsemane Church.....	5 00
--	------

MICHIGAN.

<i>Ontonagon</i> —Sunday-school.....	6 00
--------------------------------------	------

MISSOURI.

<i>St. Louis</i> —Christ Church.....	2 00
--------------------------------------	------

NEW JERSEY.

<i>Elizabeth</i> —Branch of the Woman's Auxiliary.....	23 65
--	-------

NEW YORK.

<i>New York</i> —Through Niobrara League, of which from Grace Church (additional), for "Alonzo Potter" Scholarship, \$60 (\$855.16); Trinity Chapel, a few members, for support of a lady among the Indians, \$15; for	
--	--

"Pure in Heart" Scholarship (In Memoriam), \$30 (\$45); Church of the Transfiguration (additional), for Choteau Creek Mission, \$1; Miss M. M. Collins' Annual Subscription, \$10.....	911 16
Mrs. Henry, for "Marion" Scholarship... Eye—"R. B. C.," for Bishop Hare.....	60 00 5 00

NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity Church, through Woman's Auxiliary.....	33 80
<i>Jersey City</i> —St. Matthew's Church S. S., through Woman's Missionary League of Northern New Jersey, for "Mary J. Abercrombie" Scholarship, Santee Mission.....	60 00
<i>Morristown</i> —St. Peter's Church S. S., for two Indian Scholarships.....	120 00

PENNSYLVANIA.

<i>Philadelphia (Germantown)</i> —Calvary Church, of which from S. S., * for "Indian" Scholarship, \$60.....	129 04
St. Peter's Church S. S.*.....	11 15
(Kensington)—St. Barnabas' Church S. S., for Bishop Hare.....	11 12
St. Luke's Church S. S.....	56 70
Church of the Nativity S. S.* for "Nativity" Scholarship (Girls' School).....	60 00
Grace Church S. S.* for Bishop Hare (Indian Hope).....	25 00
(Lower Merion)—St. John's Church S. S., of which for "Rev. C. C. Parker" Scholarship (Boys' School), \$60; "St. John's" Scholarship, (Girls' School), \$60.....	120 00
(Manayunk)—St. David's Church S. S., for Scholarship.....	60 00
(Moyamensing)—All Saints' Church S. S.* Through Indian Hope Association, of which from Church of the Holy Trinity, of which "Bishop Whipple" Scholarship, in St. John's School, \$60 (\$94); Church of the Epiphany, \$28; Church of the Incarnation, \$25; Church of the Atonement, for "Ascension" Scholarship, \$60; Grace Church, \$80; St. Mark's Church, \$90; Ascension Church, \$51; St. Timothy's Church, Roxborough, \$15; St. James' Church, \$5; Christ Church, Mite Chest, \$1 (\$15); St. Mark's Church, Frankfort, \$3; St. Mary's Church, West Philadelphia, \$2; St. Peter's Church, Germantown, for "H. H. Houston" Scholarship, \$25; Christ Church S. S., Media, \$10.....	503 00
<i>Radnor</i> —Church of the Good Shepherd S. S.* for Bishop Hare.....	31 09

RHODE ISLAND.

<i>Providence</i> —From Indian Aid Society.....	40 00
---	-------

VIRGINIA.

<i>Norfolk Co.</i> —Portsmouth Parish, "A Friend".....	5 00
--	------

WESTERN MICHIGAN.

<i>Saugautuck</i> —All Saints' Chapel.....	2 51
--	------

WESTERN NEW YORK.

<i>Bath</i> —St. Thomas' Church.....	10 00
--------------------------------------	-------

MISCELLANEOUS.

Designated Offerings.....	5 00
Receipts for the month.....	4,028 33
Amount previously acknowledged.....	16,353 81
Total receipts since September 1st, 1882....	\$20,382 14

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.

<i>Baldwinsville</i> —Grace Church, for Mrs. Buford	5 00
<i>Oxford</i> —St. Paul's Church, of which for Bishop Brewer, \$10; Church at Laurel Hill, La., \$4.33; Bishop Whipple, \$6.33.....	20 66

CENTRAL PENNSYLVANIA.

<i>Carlisle</i> —"B." for Church building at Billings, Montana, \$5; for Church building at Miles City, Montana, \$5.....	10 00
---	-------

CORRECTION.—In the June number, under head of Indian Contributions, "New York, through Niobrara League, Miss M. S. Mortimer, for Scholarship, \$60." It should have read for "Mortimer" Scholarship (In

<i>South Bethlehem</i> —Church of the Nativity, for Mrs. Buford's Hospital.....	2 00
---	------

CONNECTICUT.

<i>Broad Brook</i> —Grace Church, through Woman's Auxiliary, for Emmanuel House, for blinds.....	5 00
<i>East Hartford</i> —St. John's Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	4 29
<i>Hartford</i> —Christ Church, of which for Rev. W.	

H. Washburn, \$2; Church work in Dakota, Bishop Clarkson, \$10; Bishop Quintard, \$1; Bishop Morris, 50 cts; Bishop Paddock, \$2.	15 50	Dorchester—St. Mary's Church S. S., through Woman's Auxiliary, for Rev. P. C. Zotom...	2 00
St. John's Church, through Woman's Auxiliary, of which for Emmanuel House, for blinds, \$10; Bev. Dr. Tucker, \$25.	35 00	Lawrence—Grace Church, through Woman's Auxiliary, for "Mary A. Morrison" Scholarship (Bishop Tuttle).....	40 00
St. John's Church S. S., for "Bishop Cox" Scholarship, Ogden, Utah.....	40 00	Quincy—Christ Church, through Woman's Auxiliary, for Rev. P. C. Zotom.....	5 00
Trinity Church, * for Rev. J. J. Emmegabowh, \$10; Mrs. Buford's work, \$1.33.....	11 33	Springfield—Christ Church, through Woman's Auxiliary, of which for Mrs. Buford's work, \$40; Rev. C. C. Quin's work at Charlotte, N. C., \$10.....	50 00
Hebron—St. Peter's Church, through Woman's Auxiliary, for Emmanuel House, for blinds	5 00		281 00
Meriden—St. Andrew's Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	25 00	NEW YORK.	
New Haven—Christ Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	1 00	Barrytown—Church of St. John the Evangelist, through Woman's Auxiliary, for unfilled Missionary boxes.....	10 76
St. Paul's Church, for Bishop Paddock's School Fund.....	64 05	New York—Through Woman's Auxiliary, of which "A Lady," for S. S. Library for Alamosa, Cal., \$10; for Hospital at Charlotte, N. C., for Colored People, through Mrs. Richards, from Mrs. W. C., \$10; S. G., \$20; H. G. G., \$50; A. G., \$30; L. A. D., \$50; E. W. F., \$10; A. M. E., \$10; E. H. R., \$5; Christ Church, \$25, (\$200;) for unfilled Missionary boxes, of which from Zion Church, \$6.77; Church of the Holy Sepulchre, \$5; Church of the Holy Communion, \$8; Church of the Transfiguration, \$10; St. Peter's Church, \$10; Church of the Ascension, Mrs. C. A. Peabody, \$2, (\$41.77); Christ Church, for Emmanuel Chapel building fund (Rev. L. E. Black), \$46.....	297 77
New London—St. James' Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	22 09	Mrs. J. Marston Taylor, for "Twing Memorial Fund".....	20 00
Stamford—St. John's Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	111 50	St. Thomas' Church, through Woman's Auxiliary, for Rev. I. E. Black, Memphis, Tenn.....	10 00
West Haven—Christ Church, through Woman's Auxiliary, for Hope School, Dakota, Through the Woman's Auxiliary, for Rev. Dr. Tucker, of which from Grace Church, Parkville, \$9; Trinity Church, New Haven, "Friends," \$25; "A Friend," Middletown, \$5	39 00	Rye—Milton Grace Chapel S. S., Easter Offering R. B. Chapman, for endowment of children's bed in Fanny C. Paddock Memorial Hospital.....	30 00
	393 76	Yonkers—St. John's Church, through Woman's Auxiliary, for unfilled Missionary boxes.....	10 00
GEORGIA.			378 53
Savannah—Christ Church, "A Member," for Bishop Elliott School Fund.....	5 00	NIOBRARA.	
ILLINOIS.		Lower Brulé Agency—Church of the Saviour, for American Church Building Fund.....	3 60
Rockford—Emmanuel Church S. S., for Bishop Brewer.....	2 00	NEW JERSEY.	
LONG ISLAND.		Elizabeth—Branch of Woman's Auxiliary, for Rev. H. Swift.....	6 79
Brooklyn—St. George's Church, through Woman's Missionary Association, for memorial bed in Fanny C. Paddock Memorial Hospital	25 00	Trenton—St. Michael's, through Woman's Auxiliary, for children's cot in Fanny C. Paddock Memorial Hospital.....	10 00
St. John's Church, through Woman's Missionary Association, for endowed bed in Fanny C. Paddock Memorial Hospital.....	100 00		16 79
St. Peter's Church, through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital.....	10 00	NORTH CAROLINA.	
Friends, through Woman's Missionary Association, for endowed bed in Fanny C. Paddock Memorial Hospital.....	9 00	Bertie Co.—Grace Church, for Jewish Mission	4 00
Glen Cove—St. Paul's Church, St. Mary's Altar Society, through Woman's Missionary Association, for unfilled boxes.....	5 00	NORTHERN NEW JERSEY.	
Jamaica—Grace Church, through Woman's Missionary Association, for endowed bed in Fanny C. Paddock Memorial Hospital.....	30 00	Bergen Point—Trinity Church, Woman's Missionary Association, "A Member," for "Twing Memorial fund,".....	5 00
	179 00	Woman's Missionary League, of which for "Harrison Williams" Scholarship, Rev. B. B. Babbitt's Mission, \$50; for Church at Siseton Mission, \$25; for wire screens, for Mrs. A. M. Fox, \$5.....	80 00
MARYLAND.			85 00
Baltimore—Church of the Ascension, through Woman's Auxiliary, for Rev. G. B. Cooke's work, Petersburg, Va.....	25 00	OHIO.	
Ladies of Emmanuel Church, towards wing for Hospital at Emmanuel Hall.....	50 00	Cleveland—St. Paul's Church, for Seabury Divinity School.....	20 00
MASSACHUSETTS.		Sandusky—Grace Church, for Bishop Paddock	76 00
Boston—Emmanuel Church, through Woman's Auxiliary, for Rev. P. C. Zotom.....	3 00		96 00
Trinity Church, through Woman's Auxiliary, for Rev. P. C. Zotom.....	25 00	PENNSYLVANIA	
St. Paul's Church, through Woman's Auxiliary, for Bishop Spalding's Church building Trinity Church, "A Member," through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital.....	5 00	Conshohocken—Calvary Church S. S.,* of which for Bishop Paddock, for support of an orphan, \$28.06; Bishop Elliott, \$24.79; Rev. J. Robinson, Pine Ridge, \$41.40.....	94 25
Trinity Church S. S., through Woman's Auxiliary, of which for Scholarship, St. Mark's School, Utah, \$40; Scholarship in Bishop Lyman's School, \$70.....	110 00	Marcus Hook—St. Martin's Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	5 00
Cambridge—St. John's Memorial Chapel, through Woman's Auxiliary, for Rev. P. C. Zotom.....	6 00	Philadelphia—Christ Church S. S.,* for Bishop Elliott.....	50 00
Clinton—Church of the Good Shepherd, through Woman's Auxiliary, for Rev. P. C. Zotom.....	5 00	Church of the Holy Apostles S. S.,* of	
Dedham—Church of the Good Shepherd S. S., through Woman's Auxiliary, for child's bed in Mrs. Buford's Hospital.....	5 00		

which for Bishop Whipple, \$99.86; Bishop Vail, \$75.02	174 88	which from Grace Church, "A Member," \$5; a children's sale, \$50, for Rev. J. J. Enmegahbowh	55 00
Broad and Federal Street Church of the Messiah S. S.,* for Bishop Paddock	10 00	Through Indian Aid Society, of which for fence around St. Mary's Church Rectory, \$34; Rev. J. J. Enmegahbowh, \$25	59 00
Holy Trinity Memorial Church,* of which for Mrs. Brent, \$32.71; Bishop Whitaker, \$23.60	56 31		114 00
Memorial Church of the Holy Comforter S. S.,* of which for Bishop Wingfield, \$72.90; "Bishop Tuttle Memorial" Scholarship, \$50	122 90	SOUTHERN OHIO.	
Church of the Annunciation, for Bishop Garrett	5 00	Cincinnati—Christ Church, through Woman's Auxiliary, for Sister Eliza's Mission Chapel, Denver, Colorado	5 00
Church of the Incarnation S. S.,* of which for Mrs. Brent, for Assistant Teacher in Colored School, \$28; Bishop Whipple, \$10	38 00	(Walnut Hills)—Church of the Advent, of which "Arthur Gainsford," for Bishop Paddock's School Building, \$50; John L. Steeleman, Jr., towards endowment of children's bed in Fanny Paddock Memorial Hospital, \$25	75 00
Church of the Nativity S. S.,* for "Mrs. Buford's Mission" Scholarship	30 00		80 00
St. James' Church, through Indian Hope, for Shoshone Indians, Bishop Spalding	5 00	VERMONT.	
Church of the Transfiguration S. S.,* for Bishop Spalding Hospital	10 00	Chester—St. Luke's Church, through Woman's Auxiliary, for Mrs. Buford's work	6 36
Burd Orphan Asylum S. S.,* for Mrs. Buford's Mission	25 00	Rock Point—Through Woman's Auxiliary, for Rev. B. B. Babbitt	15 00
St. Mark's Church, for Nashotah Seminary	100 00		21 36
(Frankford)—St. Mark's Church S. S.,* of which for Bishop Clarkson, \$25; for Bishop Tuttle, \$25; for Bishop Paddock Hospital, \$19	69 00	VIRGINIA.	
(Germantown)—Calvary Church S. S.,* for Mrs. Buford's Hospital	25 00	Alexandria—Mrs. A. T. B., of which for Bishop Brewer, \$4; Bishop Wingfield, \$4	8 00
St. Peter's Church, of which for Rev. J. Bennett, d.d., Kansas, \$5; Rev. P. W. Cassey, N. C., \$5	10 00	Norfolk—Woman's Auxiliary, for Missions to the Shoshone Indians under Bishop Spalding	100 00
(Kensington)—St. Barnabas' Church S. S., for Bishop Garrett	11 12		108 00
(Lower Dublin)—All Saints' Church, for general work of Hospital of Good Samaritan	10 50	WESTERN MICHIGAN.	
(Lower Merion)—St. John's Church S. S.,* of which for "Bishop Tuttle" Scholarship, \$50; "Bishop Whipple" Scholarship, \$50; Mrs. Buford's Mission, \$100; Rev. P. W. Cassey, N. C., \$10	75 00	Manistee—St. Paul's Mission, of which 35 cts. for Disabled Clergy, for N. Y. Bible and Prayer Book Society, \$2.33	2 68
(Manayunk)—St. David's Church S. S.,* of which for Bishop Morris, \$50; Rev. P. W. Cassey, N. C., \$25	210 00	Grand Rapids—St. Mark's Church, for N. Y. Bible and Prayer Book Society	23 47
(Moyamensing)—All Saints' Church S. S.,* of which for Rev. A. R. Beatty, d.d., Kansas, \$10; Bishop Spalding, \$10; Rev. P. W. Cassey, \$10	75 00		26 15
(Oxford)—Trinity Church S. S.,* for Twing Memorial Fund	30 00	WESTERN NEW YORK.	
(Roanborough)—St. Timothy's Church S. S.,* for Bishop Spaulding, Colorado	24 21	Batavia—St. James' Church, of which for Mrs. Buford's Hospital, \$2; Seabury Divinity School, \$1; St. Philip's Chapel, Annapolis, \$2	5 00
(Southwark)—Trinity Church S. S.,* for Nashotah Seminary	51 71	Geneva—Trinity Church, of which for Rev. G. B. Cooke's Theological School, \$50; Bishop Lyman's Theological School, Raleigh, N. C., \$30; through Woman's Auxiliary, for Colored Orphanage, Va. (Rev. G. B. Cooke, \$50)	120 00
(West)—St. Andrew's Church S. S.,* for Bishop Garrett	46 00	Palmyra—Zion Church, half offering at Sectional Meeting of Woman's Auxiliary for Orphanage, Petersburg	13 64
Trinity Church S. S.,* for Hope School	25 00		138 64
Pottstown—Christ Church S. S.,* for Bishop Paddock	81 20	WEST VIRGINIA.	
Weldon (Montgomery Co.)—St. Peter's Church S. S.,* for Bishop Whipple	30 01	Charlestown—Zion Church, for Mission to the Jews	27 57
Westchester—Church of the Holy Trinity S. S.,* for Building Fund, Hope School	9 00		
	66 51	Receipts for the month	3,573 66
	1,500 60	Amount previously acknowledged	55,289 50
RHODE ISLAND.		Total receipts since September 1st, 1882	\$58,863 16
Providence—Through Indian Aid Society, of			

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$8,392.14,	\$86,992 21
Designated for Work among Colored People, of which from Legacies, \$833,	7,759 44
Designated for Work among Indians, of which from Legacies, \$1,666,	20,382 14
Special Contributions, of which from Legacies, \$32,766.09,	58,863 16
	\$173,996 95

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$185,550 00
Balance in hand September 1st, 1882,	\$33,201 90
Receipts for nine months, exclusive of Specials,	115,133 79
	148,335 69
Balance required from June 1st, 1883, to September 1st, 1883,	\$37,214 31

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.
" Joshua Kimber,

Mr. F. S. Winston,
" Lemuel Coffin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham,
" Julien T. Davies.
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

JULY, 1883.

THE JAPAN MISSION.*

THE Missionary efforts of this Church in Japan cover a period of twenty-four years, and our limits will permit but a brief *résumé* of what has been accomplished. Even this, however, should be prefaced with a few historical facts. The impression is quite prevalent that the first attempt to Christianize Japan was made after Commodore Perry's expedition in 1852, whereas the banner of the Cross was first borne to that distant land by the Jesuit Priest, Francis Xavier, in 1549. During his two years' labors thousands were converted, and within forty years from his arrival there were not less than one hundred and fifty thousand Christians, two hundred churches, and sixty Priests in Japan.

Success, however, engendered rivalry, intrigue, intolerance and cruelty. The Jesuits and Dominicans became jealous of each other, and partisan strife waxed warm. True to the history of their Order, the Jesuits worked for political power, and as their strength increased they persecuted Buddhist Priests and burned their temples. Finally they made themselves so odious that the authorities adopted retaliatory measures, crucified six Jesuit Priests and twenty converts, published an edict expelling Missionaries, commanded converts to renounce their faith under threats of severe penalties for refusal, and publicly denounced the Christians as a corrupt sect. These proceedings culminated in 1636 in the massacre of more than two hundred thousand Christians, and the publication of an edict that the image of the SAVIOUR should be desecrated by being trampled under foot. In a short time the power of the Government had apparently extinguished the candle lighted by Xavier, and for more than two hundred years afterward Japan was without Christian teacher or preacher.

The partial re-opening of Japan to foreigners in 1852 was followed by no immediate Missionary movement, although great interest was aroused among

* This article will appear immediately in leaflet form. Copies for gratuitous distribution will be furnished in any number required upon application to the Secretary. Please ask for "Leaflet No. 195."

Churchmen, and through the influence of U. S. Consul-General Townsend Harris permission was obtained to teach Christian doctrine and build Christian churches.

Early in 1859 the Rev. Messrs. John Liggins and Channing Moore Williams (then of the China Mission) were appointed Missionaries to Japan. The news of his appointment reached Mr. Liggins at Nagasaki, whither he had been ordered by his physician for recovery from brutal treatment at the hands of a Chinese mob. In June he was joined by Mr. Williams, and these two gentlemen formed the advance guard of the first Protestant Mission in the Empire of Japan. In September of the same year Dr. H. Ernst Schmid was appointed Missionary Physician.

The true method of successful Christian working among a foreign people was clearly indicated by a contributor to *THE SPIRIT OF MISSIONS* in September, 1859, who wrote as follows:

"A tenth of my receipts is hereby consecrated with earnest prayers for a native Ministry of the Church in Japan."

The work of the early Missionaries was largely confined to studying the language, teaching English to Japanese officials, preparing philological books as an aid to the translation of the Bible, and selling or giving away tracts on religious and scientific subjects, printed in Chinese characters. The difficulties under which they labored were great; the name of *Ki-ris-tan*, or Christian, was closely connected in the Japanese mind with that of Jesuit, and was synonymous with all that was vile; the Bible was still a prohibited book, and Christian teaching had to be done quietly, and principally at night. It was as much as a man's life was worth to be known as a Christian, as the ancient edicts were still in force, and the *Kosatsu*, a list of forbidden things, was posted in the streets and headed by a denunciation of the Christian religion.

In 1860 the Rev. Mr. Liggins was compelled by illness to leave the field, and after a few months' sojourn in England he came to the United States. His health, however, not being restored, he was forced to abandon his cherished purpose of returning to Japan, and in 1869 he resigned his connection with the Mission.

The Rev. Mr. Williams remained in Nagasaki until 1866, when he was called home (in consequence of the death of Bishop Boone) to receive consecration as Missionary Bishop to China, with jurisdiction in Japan. This enlarged responsibility left the Bishop but little time for personal work at Nagasaki, and he was entirely without assistance.

In 1869 the Bishop transferred the seat of the Mission to Osaka—then recently opened to foreigners—and Nagasaki was left to the Church of England Mission. In March, 1870, a little chapel was fitted up in Osaka, and the Bishop confirmed four converts—the first fruits of our Church's Missionary teachings in Japan, with the exception of a *Samurai*,* of Hiogo, whom he baptized while at Nagasaki. The general progress of religion was but slow, however, and the edict against Christianity was still unrepealed. In 1871 the Bishop was cheered by the arrival of the Rev. Arthur R. Morris, who

* A noble entitled to wear two swords.

rendered most efficient service. He continued the "lonely sentinel of the Church in Japan" until the winter of 1872, when the Mission was reinforced by the arrival of the Rev. Messrs. G. D. B. Miller and J. Hamilton Quinby, with their families.

Early in this year the Gospels and the Prayer Book were translated by the Bishop, and a Boys' School was organized under the direction of Mr. Morris. At that time all the students wore their swords (two each) to school, and Mr. Morris thought it would have gone hard with the teacher if any serious "unpleasantness" had arisen between himself and his pupils! This year was rendered still further memorable by the removal of the anti-Christian *Kosatsū*, and the release from imprisonment and return to their homes of thousands of banished Christians. It would have been premature, however, to infer that all opposition to Christianity was withdrawn, for the Missionaries encountered serious hindrances for some time afterward, before they were given the full privilege of disseminating the truth according to the teachings of the Gospel.

In July, 1873, Dr. Henry Laning arrived in Osaka, where his subsequent services as Missionary Physician have been of the most important and valuable character. The Missionary staff was soon afterward strengthened by the arrival of the Rev. Messrs. William B. Cooper, Charles H. Newman, and Clement T. Blanchet. In November the Bishop removed to Tokio, and organized Mission work was begun by the establishment, at that station, in February, 1874, of a Boys' School, under the charge of the Rev. Mr. Blanchet.

In November of this year Miss Ellen G. Eddy reached Osaka, and in the following January (1875) began her school with five little girls, who had been taught by Mrs. Quinby, and a class of small boys. The constant labors of this capable and faithful Missionary were given to this work until April, 1881, when she was compelled to return home to assume the care of an aged mother. Her departure called forth warm expressions of love and gratitude on the part of her pupils and those who had been brought into association with her.

The first invasion of the Mission circle by death was in 1875. Mrs. Quinby, whose health had been gradually failing, left for home, arriving in San Francisco on the 25th of October, and entered into rest November 13th.

The year 1876 was devoid of anything of marked interest in Missionary operations. Notwithstanding the fact that all official interference with Christian teaching was withdrawn, no additions were made to the staff of workers. Bishop Williams concludes his report for the year ending June 30th, 1876, with the following words:

"In my last report an earnest appeal was made for more men and women, but it met with no response. No one—man or woman—has been found ready and willing to help us to do our MASTER's work in Japan. Other Missions are increasing their forces, but we are stationary; or rather we are fewer in numbers than we were two years ago. Of Protestants there are now in Japan about fifty Missionaries, five Missionary Physicians, and twenty single women; and Rome has sent two Bishops, twenty-five Priests, and seven Sisters; we number only five Clergymen, one physician and one single woman. May God speedily put it into the heart of some one to 'come over and help us.'"

In November a disastrous fire occurred at Tokio, destroying about ten thousand houses. The Mission place of worship, school-room, and the Bishop's

residence were burned, together with the greater part of the Mission library and all the chapel furniture, including the organ. The loss was serious, and great difficulty was experienced in obtaining new quarters.

In April, 1877, just five months after the great fire, a new chapel was completed, the first ever built outside the "Concession," that section of the city set apart by the Japanese authorities for the residence of foreigners. In the same month a new dispensary was opened in Osaka by Dr. Laning. In November the Missionary force was enlarged by the arrival of Miss Florence R. Pitman in Tokio, where she at once entered upon her duties in the Girls' School, which was at the time in Mrs. Blanchet's care.

The Rev. Mr. Cooper was compelled by failing health to retire temporarily from the Mission field in 1878. In the following year he returned to his post of duty, but was again, and finally, forced to withdraw in December, 1882.

Near the close of 1878 the Rev. and Mrs. T. S. Tyng arrived in Osaka. Mr. Tyng immediately commenced his Missionary duties by teaching English in the Girls' School, where Mrs. Tyng also assisted Miss Eddy by giving instruction in music and drawing.

During this year there were many Baptisms and Confirmations in both Osaka and Tokio, and a Divinity School was established in the latter place. Good progress was made in the Girls' Schools at both stations; and in the course of the year Dr. Laning treated some two thousand five hundred patients at the two dispensaries.

The state of public feeling in regard to religious matters at this time was well expressed in the following words: "The educated classes, who form a very large proportion of the people, have ceased to believe in heathenism." The ancient faith had also lost its hold, in great measure, upon the lower classes, and the entire people were ready to heed any teaching that promised something better than the discarded superstitions. The occasion was eminently favorable for the inculcation of Christian truth, but the Missionaries were far too few to improve the golden opportunity.

In 1880 both stations were strengthened by the appointment of the Rev. and Mrs. John McKim, who were assigned to Osaka, and the Rev. and Mrs. E. R. Woodman and Mr. James McD. Gardiner to Tokio. The translation of the New Testament was completed, and issued by the Bible Society, in one volume. It met with a great demand in Tokio and Osaka, as many as four hundred copies being sold on the streets in one day. The price was from forty to fifty *sen*, then equal to about twenty-five cents.

In February, 1881, the Mission at Osaka was cheered by the coming of Miss Belle T. Michie, followed in June by Miss Margaret L. Mead, who assisted Miss Michie in the care of the Girls' School, so long conducted by Miss Eddy.

In a letter from Mr. Blanchet dated July 23d, he mentions four indications of the rapid extension of Christianity in Japan:

1. The establishment of a number of religious papers with the Government's approval—one of these, the *Dendo Zasshi* (the Evangelist), by members of the Mission.
2. The greater demand for and the rapidly increasing supply of Christian literature.
3. The renewed energy put forth by the Buddhists in trying to bolster up their system, which was daily losing its hold upon the people.
4. The tacit allowance by the Gov-

ernment of preaching the Gospel and of selling the Holy Scriptures openly in the interior as well as at the open ports, irrespective of the protestations of the Buddhists against the same."

These facts constituted a strong appeal to the Church for aid, and in his annual report the Bishop again urged the appointment of more Clergymen to the Mission field, especially in view of the circumstance that two or three years' hard work were indispensable to enable one to preach.

Early in 1882 Miss Sarah L. Riddick went out to assist Miss Pitman in the duties of the Girls' School at Tokio. The Rev. Mr. Quinby, at home on sick leave, died in February of that year. He had been a member of the Mission for nearly ten years, a faithful worker, and his loss was deeply felt by the brethren in the field.

The foregoing is a brief synopsis of the leading events in the history of the Japan Mission, up to the close of 1882; and if the tangible results disappoint expectation, it should be borne in mind that the work is one of great magnitude, and has been pursued amid many difficulties. As the absolute fruits of the effort may be named two hundred and twenty-two Baptisms, one hundred and sixty-six Confirmations, the appointment of many native teachers, the partial education of thousands in Christian truth, and the awakening of interest in the minds of a vast multitude who are still in the transition state, but who may, with God's blessing, yet become living witnesses to the power and majesty of His Word, as revealed through the SAVIOUR.

Much has been done for the intellectual as well as spiritual advancement of the Japanese in St. Timothy's School for Boys and St. Agnes' School for Girls, at Osaka; and in the Divinity School, St. Paul's School for Boys, and the Girls' School, at Tokio; while in the hospital and dispensaries thousands have received the benefit of medical and surgical skill, accompanied by fitly spoken words and admonitions which have led many to seek the boundless mercy of the Great Physician.

It is to be feared that the labors of those in the field are not always appreciated at their true value. There is apt to be a feeling of impatience at the seemingly slow progress made. This is scarcely just. It should be remembered that at least two years of the most assiduous study are necessary in order to attain tolerable familiarity with the language, and that even then it is very difficult to translate our thoughts and modes of expression into intelligible Japanese.

The difficulties and discouragements encountered by the Missionary are well set forth in a recent communication from the Rev. Mr. McKim, in which, although speaking more particularly of the work in Osaka, he expresses the views and feelings of the Missionaries throughout the entire field:

"Our work day by day seems almost barren of results; it is only when we look back at Osaka as it was twelve years ago, that we realize the blessings that God has bestowed upon our efforts. In 1871 there were *no* Christians in Osaka; now those belonging to the various Missions number more than a thousand. Then the Cross was to the people the symbol of witchcraft; now they know it as teaching love, self-sacrifice, and victory over sin and death. Now the ignorant are taught, the orphaned provided for,

and the sick and afflicted ministered to. Truly, even from a materialistic point of view, Missionary effort must be deemed worthy of encouragement and assistance. How, then, should the believer look upon it? What must be the attitude of him who believes that without the light of the Gospel, without the assurance of a SAVIOUR, this world would be but a dreary prison-house, this life but a dismal prelude to—what? If such be the belief of the professed followers of CHRIST, if the religion of JESUS can alone give peace and happiness in this world and hope for the next, should not the condition of all his fellow men who do not know of this blessed religion awaken all his sympathy, his love, his prayers, and induce him to work cheerfully and heartily for the spreading of the glad tidings?"

No field of Mission labor presents greater encouragement than Japan, and although our workers there number but few, they are able and indefatigable, and each successive year is marked with solid progress. May their hearts be cheered and their hands strengthened by the prayers and offerings of the Church, and GOD speed the day when the light of Christianity shall penetrate the farthest confines of the beautiful "Sun-land."

APPOINTMENT OF MISSIONARIES.

Japan.—In the March number we announced the conditional appointment of two young men as Missionaries to Japan, to take effect upon their admission to the Diaconate this year. One of these was the Rev. J. THOMPSON COLE, whose appointment took effect on his Ordination to the Diaconate by Bishop Whittle, on the 16th of May, in Richmond, Va. The other young man above referred to, we regret to announce, has been obliged to withdraw his acceptance of the appointment, at least for the present.

MOVEMENTS OF MISSIONARIES.

China.—The Rev. GEORGE H. APPLETON and wife arrived at Shanghai April 5th.

Miss ESTHER A. SPENCER left her home at Delmar, Iowa, on the 6th ultimo, for San Francisco, expecting to sail for Shanghai, on the 14th ultimo, in the steamer "City of Pekin." Miss Spencer goes out to China under an appointment as teacher of English.

Japan.—The Rev. CLEMENT T. BLANCHET writes from Osaka, under date of April 30th, that he expected to leave that city on the next day for the United States, *via* Europe. His intention was to take the Peninsular and Oriental Steamship "Sumatra" to Hong Kong, and sail thence to Suez in the steamer "Brindisi." His route from Suez had not been determined upon at the time of his writing. Mr. Blanchet visits this country on a vacation after more than nine years' faithful service in the field.

Mexico.—We are informed that Bishop RILEY, who left New York on the 10th of April, arrived in the City of Mexico, *via* Galveston, on the 21st of that month.

AFRICA.

THE HOFFMAN INSTITUTE AND THE HIGH SCHOOL AT CAVALLA.

We have received a full and very interesting account, in a letter from Cavalla, dated Ash-Wednesday, February 7th, 1883, from the Rev. M. P. Valentine Keda, a na-

tive Missionary, of his work in the Hoffman Institute. After stating that his usual letter for the information of the supporters of Scholarships in the Institute and the High School had been long delayed by the protracted illness of his wife, whose de-

cease was announced in the June SPIRIT OF MISSIONS, Mr. Keda says:

Our school work goes on steadily. Our Christians are beginning to see the great responsibility that is lying on them, with the light of the Gospel in them. Mr. Brownell is an efficient and experienced teacher of children, combining patience with faithfulness. Mr. Elliott is striving to do the same. Mr. Vinton, my assistant in the Institute, is doing what he can. . . . The teachers of the High School being also teachers of the Day-school, cannot do great justice to their work where there are so many children to teach and discipline. We ought to have a school for girls, perhaps better at Cape Palmas. We have already experienced the inconvenience of both sexes going to the same school.

. . . . Our little girls are willing to go to the Orphan Asylum, but all are not orphans,* and hence they cannot all go, and even if they were all orphans, as the number of scholars is limited, they could not. When I go to school or church (as I have to pass through the village) many of them pull my coat and say: "Write to Mr. Ferguson and ask him to take me into his school." I tell them they can go when they are orphans. At this reply one of them said to me: "Have we then to kill our parents that we may go to school?" The children going to the asylum to school under such experienced and trustworthy teachers as they have there now does away the aversion that our women generally had to their children's going to the "Girls' School," as it was then called.

Will you not help us in this? We need some one to teach our girls English, both how to read and write it and how to speak it correctly, and at the same time to teach them manners.

The question that now occupies our minds and pervades the whole community here is this: By what means can we most effectively begin to support our Church and schools?

Some stick to the usual custom of depending upon help from abroad. This, no doubt, has to be extended until we shall be able to stand. Others, again, and they are the majority, see no better way than trusting to the soil. Of these latter there is one party who are of the extreme view of beginning at once to support ourselves, while

a middle party believe that we cannot make the attempt for some time to come.

To His followers CHRIST says: "Let your light so shine before men that they may see your good *works*, and glorify your FATHER which is in Heaven." This Gospel came to us; we believed and were baptized into it, and hence are Christians. We hold prayers, go to church, preach and hear what is preached, thus trying to bring our children and people to the knowledge of the truth which we claim as our foundation and stand. All this is good and right so far. But there is something wanting. Among our people, whenever a devil-doctor arrives, believing that they will be benefited through him, they at once take him and begin to support him. For he is the *town's man* (*denyo*, contracted *deyo*), as his name implies. The support of this *denyo* is not what any one chooses to give, but generally what the old men, and even what the *denyo* himself dictates, and this is always above the general sustenance of the higher classes. This our people do without grudging; nay, some go beyond what is asked of them to show their faith in the demon-man. And this is what is wanting of us—support of our Ministers, teachers and schools, all of which are benefiting the whole country, by ourselves.

But as this support still comes from the other side of the ocean some begin to think that it will and must be so always. . . . But to support ourselves is a duty that needs not to be hid. Nature teaches us that there is a beginning and a progress, a birth and a growth. A child, when it is born, can only lie on its back; but there is a time when it begins to sit up, and then to crawl, and then to walk and learn how to talk, until it gets to a certain time when we do not expect all these things from it. What mother would like to have her child always whining, when other children of the same age grow up to boyhood or girlhood, and can do little errands for their mothers? So we are not expected to speak and act as children when we should be working as men. This support from Foreign Missionary Societies was not meant to continue always. It is good and right only as a beginning. We should not expect it always. . . .

If we have received light from the Gospel we are enjoined to let that light shine. We let it shine when "we worship God in spirit and in truth," and when we love our neighbors as ourselves. But as the worship of God, through human frailty, can have its theory and practice (if I may use the expression), so the loving our neighbors as ourselves can have its theory and practice. Our people are heathen; they are prone to

* As an incorrect inference may be drawn from the phraseology of this statement of Mr. Keda's, we would say that the benefits of the Asylum at Cape Palmas are not restricted to orphans. This was formerly the rule; but since the removal of the Cavalla Girls' School to Cape Palmas, in Bishop Auer's time, children whose parents are living are also received at the Cape Palmas Orphan Asylum and Girls' School.—[Ed.]

indolence and naturally averse to patient labor, or to labor whose benefit cannot be obtained at once, however great that benefit will be. If we feel for them only in the head without giving them the knowledge and the will to be industrious, which we can only do by giving them the example of industry in ourselves, we are like the well-to-do Christian and his treatment of the poor described by St. James.

"Depart in peace; be ye warmed and filled," say we to them, while no raiment, no food is given to them, simply because we have none to give, being unwilling to exert ourselves. If we act thus can any one deny that we have only the theory of the Gospel without the practice? I doubt that acting thus we have the right understanding of the Gospel, whose maxim is: "If any will not work neither shall he eat." As we look over these vast territories surrounding us, with their rich soil, which needs comparatively little labor to make it teem with vegetation, we regret that we had not taken the right step before, that of tilling our lands to supply us with enough to support ourselves and to give to God.

It was only six years ago when a few Americo-Liberians started little coffee farms; still fewer Christian Gedeboes followed, and the result is there are promising farms of this kind about us. In a few more years the owners, in all probability, will be independent, unless some extraordinary circumstance, such as the disuse of coffee in the civilized world, takes place. . . .

These things we bring our strong young men to see. Making these vast territories an immense garden, with the house of God—the Church—adorning it, will ever be the chief desire and prayer of true African Christians.

Agriculture, we know, was the occupation of our first parents in Eden. It was their occupation before and after the Fall. It was the occupation of Israel in Canaan, where, in the time of peace, each man sat under his vine or under his fig tree. Agriculture has been the foundation of nations, and especially it has been a sure foundation to Christian nations. It has very great blessings. The richness of the soil of any people points out to them what their chief occupation should be. Agriculture is the occupation most suited to our rich soil here. Its blessings come direct from God. And the agriculturist is a man of faith. He tills his land, sows and plants, and then looks up and waits upon God for the dew, the rain, the sunshine, and the increase. He prays and hopes for these blessings, gives God thanks when they are sent, and still prays for them when they are withheld. We have put our hands to it on a very small

scale; but we experience great results already. Many of our people look on and begin to drop their indolence. The blind, the lame, the lepers, all come to us for sustenance, all rejoice on a Thanksgiving Day, giving God thanks, whom they ignorantly worship, and praying Him to give long life to the Christian.

Our people formerly admired the Christian's courage, faithfulness, obedience, love, etc.; but there was something wanting in their estimation, and that something is now supplied by the Christian's industry in tilling his land and teaching his people that the country can support them if they only pay attention to this work. Now the heathen exclaims without reserve: "Truly you Mission-men (for such is the name they give us) are the life we breathe; you are the life of our country. God will be with you, and He will make you live long. With the knowledge and power (influence) you have, if you let the country sustain any injury from our internal feuds, which you have the ability to repress, woe be to you, for God will punish you. Work and make us work. You have the light, and we will follow you. Do not be dismayed at our seeming stubbornness." Such is the language of some of our fathers who are not far from the Kingdom of God. Such is the responsible position in which we are placed by the power of the Gospel in the estimation of our fathers and countrymen.

Although, however, the Gospel shows its power by suppressing innumerable evils formerly practised by our people, few of them as yet come out boldly to confess it; but these few are among the influential young men of our tribe, and if they keep to their profession will draw crowds of their companions after them. There is a number of these heathen young men taught to read and write. Twenty-five of them read and write well, fourteen of whom are sons of some of our principal men at Cavalla. They need books. We cannot supply them all from our limited number. Will you not try and send us some second-hand primers and readers for these young men? Those published by the American Tract Society (I suppose) in pamphlet form and generally sent out in Bishop Payne's time will be most suitable, as they combine the two advantages of teaching English and the Bible together.

Please send us newspapers, as they teach our children English out of school. You cannot imagine the many disadvantages that surround our children in learning a foreign language, being so far separated from those who speak it as their vernacular tongue; and besides, learning it from those who themselves have learned it chiefly from

books. It is more like learning Greek or Hebrew than a spoken language. If you only could hear any of us or of our children try to express himself in English ! To get at the proper idiom is the worst of all. The English is altogether a different language from ours. Words and idioms are so far apart. Just see the difference between "go" and *mu*, between "come" and *di*. Where one is so far separated from an English-speaking people the memory has to use all her retentive powers. Here a boy who reads a whole story and understands it will start from his seat for joy, and either swing-

ing his hands or stamping with his feet, will say: *Hé! nenwo epepe ne*—"Ah ! I have heard (understood) all of it." At his first chance he will be telling that story to his fellows, and be very proud of it. I know how I appreciated newspapers, too, when a boy.

Many of our first and second class boys, mostly young men, have left the school for the purpose of starting coffee farms, and some few to help their aged or widowed mothers. Three of them now remain with us. I have advanced the first class boys in the High School into the Institute.

JAPAN.

NOTES OF THE MISSION.

THE Rev. John McKim writes from Osaka, under date of April 3d, that Bishop Williams was with them. The Bishop arrived on Friday, March 30th, and intended to remain in Osaka about two weeks. He was accompanied on his arrival by the Rev. G. H. Appleton, who stayed a very brief time in the city on his way to China.

The Rev. E. R. Woodman, writing recently from Tokio, says :

My work is going on. The number of Sunday-school scholars does not decrease. You doubtless will recall the young men I wrote about, who desired me to teach them Church history in English. I undertook to do so as an experiment. When I wrote to you last I was very doubtful about the result. At first there were but three who came to me. The number has now increased to twelve. In addition to the two lessons a week in history, they come to me on Sundays for Bible teaching. So I feel very much encouraged. They are all bright young men; but they are full of materialistic philosophy. They are reverential, how-

ever, and never make sport of my views of the Bible and its teachings, although I know that they hardly believe a word I say. It is very unfortunate for Christian work here that hundreds of young men are taught by foreign scientific professors that Christianity as a religion is dying out, and is only accepted by weak minds and "old women." If out of twelve I could be the means of winning but one man to the service of CHRIST, how thankful I should be !

Some questions that these young men ask show that they have been "posted" in anti-Christian arguments. For instance, "How many divisions are there in the Protestant Church? We have been told the Christians have three Gods. Is it so?" One young man asked last Sunday, "What is the difference between free-will and philosophical necessity?" I told him that if he would define the latter I would try to answer his question. But he gave no definition. He probably had heard his professor use that expression, and thought that it sounded well.

I am becoming greatly interested in this branch of my work, and pray that God's richest blessing may rest upon my efforts to lead these young men into the way of truth.

THE OPIUM QUESTION.

ON April 3d last, Sir Joseph Pease's motion, in the English House of Commons, that China should be treated as an independent State, having full right to arrange its own import duties on opium, which was in effect a declaration that the House did not approve of forcing opium upon China, was defeated, the vote being sixty-eight for and one hundred and twenty-eight against it, a gain of only nine votes since 1875. This is disappointing when we consider the greatly increased agitation of the last few years; the strong resolutions of the two Convocations of the Church of England, and of the authoritative assemblies of all the Nonconforming bodies, and the many and numerous signed petitions which have been sent to Parliament against the traffic and the Government policy.

Many of the followers of CHRIST in Great Britain who are earnestly striving to have an end put to what the venerable Bishop of Salisbury well calls "an offence against public morality and the comity of nations," have agreed to unite in invoking Divine aid for this object on Thursday of each week, and they invite Christians everywhere to unite with them. To this there should be a very general and hearty response, for there is nothing affecting the human race and the progress of CHRIST'S Kingdom that calls for earnest and importunate prayer more than the abolition of the vast and awfully ruinous opium traffic.

Those who are desirous of obtaining information concerning the present vast extent and the fearful results of the trade in China would do well to get a

copy of the *brochure* entitled, "Opium," by the Rev. John Liggins, a second and enlarged edition of which has been published by Funk & Wagnalls. The first edition was noticed in *THE SPIRIT OF MISSIONS* some months since.

The book is highly commended, and its wide circulation is advocated by Bishop Stevens, who has visited China; by S. Wells Williams, LL.D., who has resided forty-three years in that country, and is the author of standard works on China and its languages; by the Rev. R. G. Wilder, editor of *The Missionary Review*, who has labored long in India, and other competent authorities. Bishop Bedell writes to the author: "The cause of truth and righteousness owes you a debt for your brave, clear and astounding revelations concerning the iniquitous opium traffic. I sincerely hope that your wisely constructed and most interesting effort to arouse and lead public sentiment against it may be successful." Bishop Huntington writes: "It is full of most weighty and greatly diversified testimony, and it abounds in facts and arguments resting on authority and presented with singular force. It is to be hoped that, considering its intrinsic

power, and the opportunities enjoyed by its author for accurate information, it may do something towards breaking up one of the great abominations of the world."

In the January number the action of the Board of Managers growing out of the statements of the foregoing pamphlet was published. The committee appointed under that action communicated formally with the Archbishop-designate of Canterbury and the Archbishop of York, and received an acknowledgment from the Chaplain of the former and a letter upon the subject from the latter, under his own signature, stating that he had "had the pleasure of laying before the Convocation of the Province of York the important communication of the Board of Managers of the Domestic and Foreign Missionary Society," etc. The Archbishop continues: "I am able to assure you . . . that it [the Convocation of York] will be ready to use all the influence which it possesses in strengthening public opinion, and inducing the Legislature to adopt such means on the subject of the opium traffic as are worthy of a Christian nation."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B. With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from May 1st to June 1st, 1883.

NOTE.—In the following acknowledgments where the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

*Lenten and Easter Offerings.

ALABAMA.		Church of the Good Shepherd, of which	
Huntsville—Nativity	10 00	Wo. Aux., \$7.25	12 75
Mobile—Trinity S. S., for "Rev. J. A. Massey, D.D.," Scholarship, Cape Mount School.	25 00	Camden—Trinity	4 00
		Candor—St. Mark's	3 96
		Carthage—Grace	2 59
		Cazenovia—St. Peter's	28 58
		Cayuga—St. Luke's	1 00
		Cortland—Grace	2 75
		Ellisburgh—Grace	2 56
		Elmira—Grace	5 03
		Fulton—Zion	10 00
		Greene—Zion	20 06
		Guilford—Christ Church	4 41
		Harpersville—St. Luke's	4 00
		Holland Patent—St. Paul's	57
		Rhaca—St. John's	25 50
		Louville—Trinity	3 58
		New Berlin—St. Andrew's	5 15
		Oswego—Christ Church, of which Wo. Aux., \$8.	21 45
		Evangelists	3 77
		Owego—St. Paul's, for China	1 59
		Oxford—St. Paul's	43 50
		Pierrepont Manor—Zion	5 00
		Pulaski—"V. S." and "M. P."	1 39
		Rome—Zion, of which for "Helping Hand" Scholarship, Emma Jones School, \$40.	49 60
		Seneca Falls—Trinity	82 56
		Skaneateles—St. James', Branch Wo. Aux.	4 22
		Syracuse—Calvary	25
		Grace	6 35
		St. James'	13 20
		St. John's	1 21
		Theresa—St. James'	1 51
		Utica—Calvary, of which S. S., \$5.	12 00
		St. Luke's	13 15
		Trinity	37 50
		"A Friend"	40 00
ARKANSAS.			
Hot Springs—St. Luke's S. S.	2 00		
CALIFORNIA.			
San Francisco—Grace	12 00		
Trinity	50 00		
Rev. H. S. Jefferys, for Japan	3 00		
CENTRAL NEW YORK.			
Aurora—St. Paul's	2 35		
Baldwinsville—Grace	5 45		
Big Flats—St. John's	2 50		
Binghamton—Christ Church, of which S. S., for Jaffa, \$25.	50 38		

Waterloo—St. Paul's.....	51 56
Watertown—Grace S. S. . .	20 44
Trinity.....	64 65
Windsor—Grace.....	2 40
	674 42

CENTRAL PENNSYLVANIA.

Carlisle—"B.".....	7 00
Easton—Trinity.....	15 00
Harrisburg—St. Stephen's.....	21 50
Sayre—Church of the Redeemer.....	3 00
Scranton—Church of the Good Shepherd.....	7 85
Tioga—St. Andrew's, "A Friend".....	1 00

CONNECTICUT.

Brooklyn—Trinity.....	13 92
Cheshire—St. Peter's, through Wo. Aux., for Clergy House, Wuchang.....	20 00
Colchester—Calvary.....	6 00
Durham—Epiphany, through Wo. Aux., for Clergy House, Wuchang.....	2 35
East Haven—Christ Church, through Wo. Aux., for Clergy House, Wuchang.....	1 75
Harford—Christ Church.....	86 55
Church of the Good Shepherd, through Wo. Aux., for Emily Williams School.....	10 00
St. John's, through Wo. Aux., for Clergy House, Wuchang, \$40; S. S., for "Rev. E. A. Washburn, D.D.," Scholarship, St. Mary's Hall, \$40.....	80 00
Trinity.....	85 00
Hebron—St. Peter's.....	9 11
Meriden—St. Andrew's, through Wo. Aux., for Clergy House, Wuchang.....	25 00
Middletown—Christ Church, through Wo. Aux., for Clergy House, Wuchang.....	1 36
Holy Trinity, of which through Wo. Aux., for Clergy House, Wuchang, \$29.97.....	79 97
Milford—St. Peter's.....	11 00
New Haven—St. John's, through Wo. Aux., for Clergy House, Wuchang.....	12 03
St. Paul's.....	61 00
St. Thomas', through Wo. Aux., for Clergy House, Wuchang.....	14 00
Trinity Chapel, through Wo. Aux., for Clergy House, Wuchang.....	3 80
Ladies' Church Missionary Association, for Clergy House, Wuchang.....	29 00
New London—St. James', through Wo. Aux., for Clergy House, Wuchang, \$30; "Bishop Seabury" Scholarship, Duane Hall, \$40.....	70 00
New Milford—Mrs. C. E. Wright.....	50 00
Portland—St. John Baptist, through Wo. Aux., for Clergy House, Wuchang.....	8 00
Saybrook—Grace.....	12 00
Southington—"L. M. S.," for personal benefit of Mrs. Pons.....	5 00
Stamford—St. John's, through Wo. Aux., for Clergy House, Wuchang.....	24 00
"A.," for personal benefit of Mrs. Pons.....	1 00
Windsor Locks—Marion T. Peck, for Bishop Boone Memorial School, over and above appropriation.....	75
Wolcottville—Trinity S. S.....	5 00
Miscellaneous—"A Friend".....	50 00
	777 09

DELAWARE.

Wilmington—Calvary.....	5 00
-------------------------	------

EASTON.

Dorchester Co.—Dorchester Parish, Grace... ..	75
Dorchester Parish, Trinity.....	50
Queen Anne's and Talbot Co.'s—Wye Parish.....	5 00

FLORIDA.

Jacksonville—St. John's S. S.....	25 00
-----------------------------------	-------

FOND DU LAC.

Fond du Lac—St. Paul's.....	4 00
Oshkosh—Trinity.....	10 00
Mr. James Jenkins.....	20 00
Mrs. C. Barber.....	1 00
Captain J. Bins.....	14 00
Warsaw—St. John's.....	7 26

GEORGIA.

Albany—St. Paul's.....	6 70
Americus—Calvary.....	2 00
Macon—Christ Church.....	15 15
Savannah—Christ Church, "A Member"....	5 00
	28 85

ILLINOIS.

Chicago—Ascension, for China.....	10 00
New Lenox—Grace.....	4 00

INDIANA.

Muncie—Grace.....	4 00
Richmond—"A. S. M.".....	5 00

IOWA.

Clinton—St. John's.....	5 00
Marengo—"W.".....	14 00

KENTUCKY.

Louisville—Christ Church, "A Member"....	15 00
--	-------

LONG ISLAND.

Brooklyn—St. George's, Missionary Committee.....	17 36
From one much interested in Foreign Missions, through Wo. Aux., for wools, etc., for Mrs. Tyng.....	1 00
	18 36

MARYLAND.

Anne Arundel Co.—West River, Christ Church.....	20 00
Baltimore—Grace (additional).....	100 00
Memorial.....	50 00
Mt. Calvary, for St. John's College, \$250; Bishop Holly's work, \$100; Greece, \$50 ..	400 00
St. Luke's.....	5 00
St. Peter's, through Wo. Aux., for Jaffa..	50 00
"Jane".....	25
Charles Co.—Durham Parish.....	5 00
Port Tobacco Parish, of which for Mexico, \$12.....	22 00
D. C. (Georgetown)—Christ Church, of which for Jaffa, \$15.....	100 00
(Washington)—St. John's.....	37 20
Trinity, "A Member," \$25; Rev. Dr. Addison, for Jaffa, \$10.....	35 00
Mr. J. L. Edwards.....	10 00
Mrs. M. J. Perry.....	5 00
Frederick Co.—All Saints', "Anonymous," \$10; S. S., for Jaffa, \$50; "C. C. Hoffman" Scholarship, Cape Mount School, \$25; Colored Class for Africa, \$3.35.....	88 35
Harford Co.—Emmerton, St. Mary's.....	24 50
Havre de Grace—St. John's.....	10 00
St. George's Parish, St. George's S. S.....	11 00
Howard Co.—Ellicott City, St. John's.....	40 00
St. Mary's Co.—Mechanicsville, All Faith.....	5 00
Washington Co.—Hagerstown, A. W. Lucas..	3 50

1,021 80

MASSACHUSETTS.

Boston (South)—Grace, through Wo. Aux., for Miss Bruce's salary.....	5 00
(Highlands)—St. John's, through Wo. Aux., for "Dr. John Odin Memorial" bed, Wuchang Hospital.....	30 00
(South)—St. Matthew's, through Wo. Aux., for "Rosa Nicholson" bed, Wuchang Hospital, \$30; Jaffa, \$25.....	55 00
St. Paul's, through Wo. Aux., for "St. Paul's S. S." Scholarship, Emma Jones School, \$50; Miss Bruce's salary, \$7.31.....	57 31
Trinity, through Wo. Aux., for Miss Bruce's salary, "A Member," \$5; "E. S. F.," \$5; two ladies, \$40; S. S., for bed in Wuchang Hospital, \$30; "Samuel D. Denison Memorial" Scholarship, Hoffman Institute, \$75; "George M. Dexter" Scholarship, Cape Mount School, \$25.....	180 00
Cambridge—St. John's, through Wo. Aux., of which for "Sarah F. Hoyt" Scholarship, Emma Jones School, \$50; Miss Bruce's salary, \$50.....	105 00

<i>Dedham</i> —St. Paul's, through Wo. Aux., for Miss Bruce's salary.....	10 00	"Lydia Mary Fay" Scholarship, Jane Bohlen Memorial School, \$50; for wools, etc., for Mrs. Tyng, \$15.....	65 00
<i>Groton</i> —"C. & F.".....	11 00	(<i>Harlem</i>)—Holy Trinity, through Wo. Aux., for Miss S. J. Davison, Jaffa, \$15; S. S., for Jaffa, \$25.....	40 00
<i>Haverhill</i> —St. John the Evangelist's S. S., through Wo. Aux., for Miss Bruce's salary..	5 00	Incarnation, through Wo. Aux., for Arthur Brooks bed, Wuchang Hospital, \$30; salary of lady in China, \$40; salary of lady in Japan, \$100.....	170 00
Trinity, "A Member," through Wo. Aux., for bed in Wuchang Hospital.....	15 00	(<i>Fordham</i>)—St. James', of which through Wo. Aux., for Chapel in China, \$47.60.....	73 60
<i>Melrose</i> —Trinity, "A Member," through Wo. Aux., for Miss Bruce's salary.....	1 00	St. Paul's Chapel.....	61 50
<i>Newton</i> —Grace, through Wo. Aux., for "Grace Church" Scholarship, Bridgman Memorial School.....	20 00	St. Stephen's S. S., through Wo. Aux., at discretion of Mrs. Hill, for Summer Mission to the shepherds of Mt. Pentelicus.....	10 00
<i>Northampton</i> —St. John's, "Members," thro' Wo. Aux., for Miss Bruce's salary.....	3 00	St. Thomas', through Wo. Aux., for Christmas box for China, \$2.50; Chapel in China, \$5; Mrs. Briery's salary, \$37.40; "St. Thomas" Scholarship, St. John's College, \$70; Japan Hospital, \$35.....	139 90
<i>Pittsfield</i> —St. Stephen's, "A Member".....	50 00	Trinity Chapel, "H. M. S.," Missionary Box, \$2.35; through Wo. Aux., for "Rev. C. T. Olmsted" Scholarship, St. John's College, \$100.....	102 35
<i>Salem</i> —Grace, through Wo. Aux., for Miss Riddick's salary.....	10 00	St. Luke's Hospital, for S. S. Library at Cape Mount.....	7 85
St. Peter's, through Wo. Aux., for Miss Bruce's salary.....	15 00	Mr. J. H. Shoenberger, for support of Rev. E. R. Woodman, \$1,276.63; support of Miss J. H. Roberts, \$233.55.....	1,510 18
	572 81	"Mrs. J. M.".....	250 00
MICHIGAN.		Miss E. A. Prall, for "Bishop Penick" Scholarship, Cape Mount School.....	25 00
<i>Detroit</i> —Emmanuel, through Wo. Aux., for Miss Riddick's salary.....	5 00	Mrs. J. H. Ten Broeck, for "Ten Broeck Memorial" Scholarship, Cape Mount School.....	25 00
St. John's, through Wo. Aux., for Miss Riddick's salary.....	19 00	"D.".....	3 00
St. Paul's, through Wo. Aux., for Jaffa, \$50; Miss Riddick's salary, \$50; Branch of St. Mark's Friendly League, for Jaffa, \$25..	125 00	<i>Richmond</i> —St. Andrew's, through Wo. Aux., for salary of lady in China.....	3 00
	149 00	<i>Scarborough</i> —St. Mary's.....	12 50
MINNESOTA.		<i>Tarrytown</i> —Christ Church.....	18 81
<i>Faribault</i> —Shattuck School.....	28 00	<i>West Brighton</i> —Ascension, through Wo. Aux., for salary of lady in China.....	32 50
<i>Minneapolis</i> —Gethsemane, for China.....	25 00	<i>Yonkers</i> —St. John's, of which for salary of lady in Japan, \$14.90.....	49 59
	53 00	<i>Miscellaneous</i> —*Maud and Mabel Bonner, through Wo. Aux., for salary of lady in China.....	4 00
MISSOURI.			4,346 49
<i>St. Louis</i> —Christ Church.....	5 00	NORTH CAROLINA.	
NEW JERSEY.		<i>Edenton</i> —St. Paul's.....	2 05
<i>New Brunswick</i> —St. John the Evangelist's, Missionary Boxes.....	5 69	<i>Henderson Co.</i> —Calvary.....	2 30
<i>Plainfield</i> —Grace.....	25 00	<i>Kittrell</i> —St. James'.....	2 61
<i>Riverside</i> —Mrs. Elizabeth G. Westervelt.....	10 00	<i>Miscellaneous</i> —"Messengers of Hope," for "North Carolina" Scholarship, Bridgman Memorial School.....	2 79
<i>Salem</i> —St. John's, for Greece, Africa, China, Japan and Haiti.....	3 25		9 75
<i>Somerville</i> —St. John's.....	9 50	NORTHERN NEW JERSEY.	
	53 44	<i>Morristown</i> —Church of the Redeemer, Missionary Box, through Wo. Aux., toward salaries of lady Missionaries.....	5 00
NEW YORK.		<i>Orange</i> —Grace S. S., for "R. B. Duane" Scholarship, Duane Hall.....	20 00
<i>Clifton</i> —St. John's, through Wo. Aux., for salary of lady in China.....	21 00	<i>Miscellaneous</i> —Ladies' League, for Dr. M. Helen Thompson's outfit.....	150 00
<i>Barrytown</i> —St. John the Evangelist's, thro' Wo. Aux., for Foreign Missionaries' Fund.	10 77		175 00
<i>Edgewater</i> —St. Paul's, through Wo. Aux., for salary of lady in China, \$2; S. S., for "Esther Punnett" Scholarship, Emma Jones School, \$40.....	42 00	OHIO.	
"E. E." \$10; "M. C." \$1.....	11 00	<i>Berea</i> —St. Thomas' S. S.....	2 67
<i>Matteawan</i> —St. Luke's, through Wo. Aux., for Miss Lawson's salary.....	55 82	<i>Fremont</i> —St. Paul's.....	6 20
<i>New Brighton</i> —Christ Church, through Wo. Aux., for salary of lady in China.....	34 25	<i>Galion</i> —Grace.....	14 50
<i>Newburgh</i> —St. George's.....	2 00	<i>Massillon</i> —St. Timothy's Bible Class, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College.....	5 00
<i>New York</i> —Annunciation, through Wo. Aux., for Chapel in China.....	2 00	<i>Youngstown</i> —St. John's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College.....	10 00
Ascension, Rev. E. W. Donald, \$7.20; through Wo. Aux., for Rev. Y. K. Yen's salary, \$89.....	96 20		38 37
Calvary, through Wo. Aux., of which for Africa, \$5; Medical Missions in China, \$263.25.....	341 94	PENNSYLVANIA	
Christ Church, through Wo. Aux., of which for salary of lady in China, \$15; salary of lady in Japan, \$10; Chapel in China, \$87.55; Bishop Holly's work, \$25.....	148 30	<i>Centreville</i> —Trinity S. S.....	5 00
Epiphany, through Wo. Aux., for salary of lady in China, \$10; Chapel in China, \$10. Grace, Missionary Box 16,174.....	20 00	<i>Cheltenham</i> —*St. Paul's S. S., of which for Africa, \$33.34.....	100 00
Heavenly Rest, through Wo. Aux., of which for salary of lady in Japan, \$50; Insurance dues, Bishop Penick, \$50; salary of teacher in St. Mary's Hall, \$20; Bishop Holly's work, \$25; Hospital work in Osaka, \$26; St. John's College, \$26; Chapel in China, \$160.....	1 00	<i>Chester</i> —*St. Luke's S. S.....	5 00
Holy Communion, through Wo. Aux., for Rev. Dr. Lawrence, Rev. Dr. Muhlenberg, Miss Pucknett, Memorial beds, Wuchang Hospital.....	90 00	*St. Paul's S. S.....	20 00
Holy Trinity, through Wo. Aux., for		<i>Conshohocken</i> —*Calvary S. S., for Orphanage in China, \$4.91; Orphanage in Mexico, \$3.....	7 91
		<i>Downingtown</i> —*St. James' S. S., for "St. James" Scholarship, Bishop Boone Memorial School.....	40 00

Whittle " Scholarships, High School, Caval- la, \$40.....	50 00	Missionaries' Fund.....	13 64
"Anonymous," through <i>Southern Church- man</i>	5 00	<i>Miscellaneous</i> —"A Friend," by the Bishop of Western New York, for Greece, \$5; Mex- ico, \$5.....	10 00
<i>Botetourt Co.</i> —Miss Mary Langhorn, for Africa.....	1 00		373 64
<i>Caroline Co.</i> —St. Mary's Parish, St. Peter's..	10 00	WEST VIRGINIA.	
<i>Culpeper Co.</i> —St. Mark's Parish, St. Stephen's	15 00	<i>Jefferson Co.</i> —Trinity Church Guild.....	4 46
<i>Dimwiddie Co.</i> —St. John's S. S.....	37 37	St. Andrew's Parish, Zion, of which Mr. W. P. Craighill, for "Marbury Memorial"	
<i>Essex Co.</i> —South Farnham Parish, St. Paul's	2 00	Scholarship, Cape Mount School, \$25.....	107 84
<i>Fairfax Co.</i> —Truro Parish, Zion, for Rev. J. McNabb's salary.....	5 35		112 30
<i>Fauquier Co.</i> —Whittle Parish, for Rev. J. McNabb's salary, \$12.50; Jaffa, \$27.20.....	39 70	WISCONSIN.	
<i>Fluvanna Co.</i> —Rivanna Parish.....	4 00	<i>Waukesha</i> —St. Matthias' Missionary Boxes, (additional).....	54
<i>Goochland Co.</i> —St. James' Northam Parish, Missionary Boxes.....	3 25	OREGON MISSION.	
<i>Halifax Co.</i> —Roanoke Parish, Christ Church	2 50	<i>Astoria</i> —Grace.....	6 00
Roanoke Parish, St. Luke's.....	2 50	NIOBRARA MISSION.	
<i>Hanover Co.</i> —St. Martin's Parish, Fork Church.....	1 39	<i>Lower Brule Agency</i> —Church of the Saviour	4 00
St. Martin's Parish, Our Saviour.....	56	<i>Miscellaneous</i> —Through Bishop Hare, for St. John's Church, Africa, \$1.63; College in Japan, \$2.25.....	3 88
St. Martin's Parish, St. Martin's.....	2 40		7 88
St. Martin's Parish, Trinity.....	2 15	FOREIGN CONTRIBUTION.	
<i>Henrico Co.</i> —Henrico Parish, St. James'.....	5 00	<i>Africa, Cape Mount</i> —Rev. John McNabb, for Africa.....	1 00
Henrico Parish, St. John's, for "Eliza Carrington" Scholarship, Baird Hall, \$40; "Wright Weddell" and "Solomon Memor- ial" Scholarships, Cape Mount School, \$50.	90 00	LEGACY.	
<i>Loudoun Co.</i> —Shelbourne Parish, Church of Our Saviour, for Rev. J. McNabb's salary.....	3 80	<i>R. I., Providence</i> —Estate of William Brown..	540 00
Shelbourne Parish, St. James'.....	2 50	MISCELLANEOUS.	
Shelbourne Parish, St. Paul's, for Rev. J. McNabb's salary.....	2 53	Mexican League, of which for Mrs. Hooker's Orphanage, \$61; Scholarships in Mrs. Hook- er's Orphanage, \$705.49; "Theo." Scholar- ship, \$234.50; Mrs. Lever's personal benefit, \$62.50; Lina Mota's salary, \$2; toward can- celling the loan to Bishop Riley, \$431.50.....	2,100 00
<i>Norfolk Co.</i> —St. Paul's.....	21 00	Missionary Box for Bishop Riley's work.....	24 30
Portsmouth, "A Friend," for China and Japan.....	10 00	"Amica".....	20 00
<i>Orange Co.</i> —St. Thomas' Parish, St. Thomas', Missionary Box, 5,725.....	1 95	"M. E. B.".....	5 00
<i>Pittsylvania Co.</i> —Camden Parish, Epiphany	10 11	"Cash".....	1 00
<i>Prince William Co.</i> —Dettingen's Parish, St. James', for Rev. J. McNabb's salary.....	5 00	Proportion of amount received for General Missions, during May, (see page 314).....	974 66
Haymarket Parish, St. Paul's, for Rev. J. McNabb's salary.....	10 00		3,124 96
<i>Roanoke Co.</i> —Salem Parish, St. John's.....	8 00	Receipts for the month.....	21,936 91
Salem Parish, St. Paul's.....	13 00	Amount previously acknowledged.....	113,374 77
<i>Smyth Co.</i> —Christ Church.....	6 00	Total receipts since September 1st, 1882....	\$135,311 68
<i>Washington Co.</i> —Holston Parish, St. Thomas'	6 00		
<i>Wythe Co.</i> —St. John's, of which for Jaffa, \$5	9 07	ANALYSIS OF RECEIPTS.	
<i>Miscellaneous</i> —Collection at Council of Dio- cese of Virginia in St. James' Church, Rich- mond.....	53 37	For "Specials" (of which applying on Ap- propriation, \$120; building purposes, \$6,- 714.34).....	13,046 58
Piedmont Convocation, for Rev. J. Mc- Nabb's salary.....	40 90	Received specifically for Mexican Loan.....	2,431 50
	491 90	For work of the Committee for Foreign Mis- sions (of which from Legacies, \$25,996.10)	119,833 60
WESTERN MICHIGAN.		Total.....	\$135,311 68
<i>Muskegon</i> —St. Paul's.....	5 08		
<i>Saugatuck</i> —All Saints' S. S.....	2 57		
	7 65		
WESTERN NEW YORK.			
<i>Geneva</i> —Trinity, "B.".....	50 00		
"In Faith".....	300 00		
<i>Palmyra</i> —Zion, through Wo. Aux., for Foreign			

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1883.....	\$182,375 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....	119,953 60

Still required during the remainder of the fiscal year to enable the Foreign Committee to meet the items scheduled in the above-mentioned appeal and close their books September 1st, next, on a cash basis.....	\$62,421 40
--	-------------


ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from April 25th, to June 1st, 1883.

ALBANY.		CENTRAL PENNSYLVANIA.	
<i>Troy</i> —Mrs. A. E. A. Gilbert, for Church in Joquicingo.....	25 00	<i>Wilkesbarre</i> —"St. Stephen's" Scholarship, \$60; "Mission Chapel" Scholarship, \$60....	120 00

CONNECTICUT.		
<i>New London</i> —St. James', Missionary Society, for Scholarship.....	10 00	
DELAWARE.		
<i>Wilmington</i> —Through Branch League, Christ Church, Christiana Hundred, \$50; St. James', Newport, \$3; St. James', Stanton, \$7; Calvary, Wilmington, \$5; St. Andrew's "Sunday-school" Scholarship, Wilmington, \$40; Subscriptions, \$8.70.....	113 70	
KENTUCKY.		
<i>Lexington</i> —Miss S. B. Cronley.....	25 00	
LOUISIANA.		
<i>New Orleans</i> —Trinity Sunday-school, toward "Scholarship".....	22 00	
MARYLAND.		
<i>Washington (D. C.)</i> —Soldiers' Home, Mr. R. Sugden.....	2 00	
MASSACHUSETTS.		
<i>Boston</i> —Through Mexican Division, Woman's Auxiliary, Annual Subscriptions, \$30; Emmanuel, Boston, toward Scholarship, \$7; for the work, \$121; Trinity, Boston, Easter Offering, \$125; St. John's Memorial Chapel Sunday-school, Cambridge, for "Theological" Scholarship, \$24.15; Grace, Lawrence, an Easter Offering, \$5; "Sunday-school" Scholarship, \$40; St. Stephen's, Lynn, \$15; Christ Church, Quincy, Infant Class, for Orphanage, \$15; St. Thomas', Taunton, "Two Members," \$1.....	383 16	
<i>Longwood</i> —Mr. P. S. Parker, toward Scholarship.....	10 00	
	393 16	
NEW JERSEY.		
<i>Beverly</i> —St. Stephen's, for Orphanage.....	1 00	
<i>Elizabeth</i> —St. John's, "Members," toward "A. F. Bowne" Scholarship, \$9; Trinity, "Bishop Scarborough" Scholarship, \$10; Mrs. Bowne, \$5.....	24 00	
<i>Freehold</i> —St. Peter's, Woman's Auxiliary, toward "A. F. Bowne" Scholarship.....	3 90	
<i>Plainfield</i> —Grace.....	1 00	
<i>Trenton</i> —"St. Michael's" Scholarship.....	60 00	
	89 90	
NEW YORK.		
<i>New York</i> —Ascension, Woman's Mission Association.....	35 00	
Calvary, Miss Carpenter, for Church in Joquicingo, \$2; Woman's Foreign Mission Association, \$379.50.....	381 50	
Holy Communion, Mrs. Abbott.....	7 00	
Holy Trinity, by Mrs. Harris and Mrs. Inglis, \$10; Woman's Mission Association,		
for Mrs. Lever, \$50.....	60 00	
Incarnation, Miss Easton, toward "Alex. H. Vinton" Scholarship.....	20 00	
St. Thomas', by Mrs. Short, for Lina Mota's salary.....	2 00	
Zion, Woman's Missionary Society.....	20 00	
"A Business Man," for Church in Joquicingo.....	100 00	
Mrs. Martin.....	7 00	
	652 50	
NORTH CAROLINA.		
<i>Raleigh</i> —"Mrs. A. M. Lyman" Scholarship..	60 00	
NORTHERN NEW JERSEY.		
<i>Orange</i> —Mrs. Henderson, toward Scholarship, \$20; Mrs. Hicks, \$5.....	25 00	
<i>South Orange</i> —Holy Communion, Mrs. Wood, for Church in Joquicingo.....	5 00	
	30 00	
OHIO.		
<i>Cleveland</i> —Emmanuel, "Woman's Auxiliary" Scholarship.....	60 00	
PENNSYLVANIA.		
<i>Germantown</i> —"A. E.".....	2 00	
<i>Philadelphia</i> —Branch League, for the general work, \$406.48; "A Member," for Church in Joquicingo, \$100; "Epiphany" Scholarships, \$120; Grace, \$72.42; Holy Trinity Memorial Chapel, for Theological Student, \$10; Church of Our Saviour, "Woman's Missionary Society, \$100; "Emily Page Matlack" Scholarship, \$30; "St. Matthew's" Scholarship, \$10; "St. Matthias" Scholarship, \$10; Mrs. Hooker's Orphanage, \$60; "St. Peter's" Scholarship, \$60.....	978 90	
	980 90	
RHODE ISLAND.		
<i>Newport</i> —Emmanuel.....	9 28	
SOUTH CAROLINA.		
<i>Columbus</i> —An Easter Offering.....	1 00	
SOUTHERN OHIO.		
<i>Springfield</i> —Christ Church, "Woman's Auxiliary" Scholarship.....	37 50	
WEST VIRGINIA.		
<i>Charlestown</i> —Zion, Branch League, toward Scholarship.....	15 00	
CANADA.		
<i>London (Ontario)</i> —"Hellmuth Ladies' College" Scholarship.....	35 59	
Receipts from April 25th to June 1st, 1883..	\$2,662 53	

Boxes and Parcels for Foreign Missions.

 Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
HAITI.—Steamers [Fortnightly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.	
MEXICO.—[By steamers weekly.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.	
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartons of ten each [by Express]. Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.

Miss Marlon Muir	Athens.
Widow Helene zenophondulis	61
Widow Paraskavoula Atesa	61
Basiliki Serviou	61
Levkas Skenezey	62
Julius Henning	62
Georgia Nikoladedou	62
Eleonora Kallitrou	62
Kafine Metallinou	62
Helene Metallinou	62

Also three Student Teachers.

Also three Student Teachers

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop.
(In the U. S.)

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....	Harper.
The Rev. H. H. Gibson (Liberian).....	Cavalla.
The Rev. M. P. Valentine Keda (Native).....	Cavalla.
The Rev. Wm. Allan Fair.....	Seaside.
The Rev. J. J. Jones (Native).....	Hoffman Station.
M. J. Neal (Liberian), Lay-reader.....	Harper.
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. E. A. Johnson (Liberian), St. Mark's School.....	Harper.
Mr. J. C. Yema, (Native).....	Rockbrook.
A. H. Vinton Fods.....	Cavalla.
E. W. Appleton Wade.....	Fishtown.
T. C. Brownell Gable.....	Cavalla.
Joseph R. Sims.....	Cavalla.
Felix R. Brunot.....	Hoffman Station.
(Native).....	
Also three Student Teachers.	

Sing and Basse District.

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....	Bassa.
† The Rev. J. G. Monger, ".....	Sinco.
† George A. Dunbar (Liberian), Lay-reader.....	"
† J. A. Herring (Liberian), Lay-reader.....	Bassa.

Monrovia and Cape Mount District.

†The Rev. G. W. Hilbison (Librarian).	<i>Monrovia</i>
†The Rev. A. F. Russell (Librarian).	<i>Clay Ashland.</i>
†The Rev. J. W. Blackledge (Librarian).	<i>Monrovia.</i>
The Rev. Edward Hunte (Librarian).	<i>Crozierville.</i>
The Rev. John McNabb*.	<i>In the U. S.</i>
The Rev. Horatio C. Merriam N'vema (Native).	<i>Cape Mount.</i>
The Rev. Henry W. Meek*.	"
Mr. G. W. Christian Schmidt*.	"
Calvin Decker (Librarian), Lay-reader.	<i>Caldwell.</i>
J. D. A. Scott (Librarian), Catechist.	<i>Caldwell.</i>
Lucius A. Herring (Librarian), Lay-reader.	<i>Cape Mount</i>
Mrs. Penick.	<i>(In the U. S.)</i>
Mrs. McNeabb.	"
Mrs. Schmidt*.	<i>Cape Mount.</i>
Mrs. M. B. Briery*.	"

CHINA

The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,
Missionary Bishop, (*Absent*).

The Rev. Elliot L. Thomson	(In the U. S.)
The Rev. Kong Chai Wong	Shanghai
The Rev. William J. Boone	"
The Rev. Yung Kung Yan, M.A.	"
The Rev. Hoon Hoon W. Wood	Kia Ding
The Rev. Wm. S. Sayres	Shanghai
The Rev. Yung Tsz Yang	Hankow
The Rev. Sung Lu Chun	Nan Ziung
The Rev. Zaoson Yent	Kong Wan
The Rev. Frederick R. Graves	(In the U. S.)
The Rev. Herbert Sowerby	Wuchang
The Rev. Ching Chang Wu	Shanghai
The Rev. Sz Chia Hwai	Tsing Tung
The Rev. Yung Yu Shih	Nanking
The Rev. Yu Tang Chui	Da Tsong
The Rev. George H. Appleton	Shanghai
The Rev. Arthur H. Locke	Wuchang
Henry W. Boone, M.D., Missionary Physician	Shanghai
William A. Deas, M.D., " " "	Wuchang
M. Helen Thompson, M.D., " " "	(Absent)
Mrs. Schereschewsky	(Absent)
Mrs. Thomson	(In the U. S.)
Mrs. W. J. Boone	Shanghai
Mrs. Sayres	"
Mrs. Graves	(In the U. S.)
Mrs. Sowerby	Wuchang
Mrs. Appleton	Shanghai
Mrs. Locke	Wuchang
Mrs. Kate J. Sayers, Trained Nurse	"
Miss Martha Bruce	Shanghai
Miss Sara E. Lawson	"
Miss Anna A. Spencer, Teacher of English	(In passage, Shanghai)
Miss Wong	"

Also fifteen Candidates for Holy Orders, and fifty-five Catechists, Teachers, etc. (Natives.)

Also fifteen Candidates for Holy Orders, and fifty-five Catechists, Teachers, etc. (Natives.)

*P. O. Address, care R. A. Sherman, Monrovia, Liberia.

† P. O. Address, as of all the Clergy in Shanghai, "St. John's College, Shanghai."

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....	(In the U. S.)
The Rev. Clement T. Blanchet.....	(In passage).
The Rev. Theodosius S. Tyng.....	Osaka.
The Rev. John McKim.....	
The Rev. E. R. Woodman.....	Tokio.
The Rev. W. N. Kari.....	Osaka.
The Rev. Masakazu Tai.....	“
The Rev. J. Thompson Cole.....	Osaka.
Henry Laning, M.D., Missionary Physician.....	Tokio.
Mr. James McD. Gardiner.....	(In the U. S.)
Mrs. Blanchet.....	Osaka.
Mrs. McKim.....	“
Mrs. Gardiner.....	Tokio.
Mrs. Laning.....	Osaka.
Miss Margaret L. Mead.....	
Miss Sarah.....	Tokio.

Also one Candidate for Holy Orders and twenty-five Catechists, Teachers, Lay-readers, and Bible-readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the
Church in Haiti, Port-au-Prince.

The Rev. St. Denis Bandury	Port-au-Prince.
The Rev. Pierre E. Jones	Jeremie.
The Rev. Charles E. Benedict	Aux Cayes.
The Rev. Louis Baptiste Ledan	Touche.
The Rev. Joseph Baptiste	Port-au-Prince.
The Rev. Francois J. Brown	Gros Morne.
The Rev. H. Michel	Trinam.
The Rev. Jean J. Constant	Puteau.
The Rev. Sadrach Kerr	Cape Haitien.
The Rev. Charles J. Holly	Port-au-Prince.
The Rev. S. U. L. Bastien	Acul.
The Rev. Daniel Michel	Petit Fond.

There are besides, fourteen Lay-readers and Catechists, eighteen Day-school Teachers, and fifteen Sunday-school Teachers, who receive no support, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in Mexico (except where otherwise indicated) receive stipends out of the appropriation of the Board of Managers, according to information received April 11th, 1883.

The Rt. Rev. HENRY CHAUNCEY RILRY, D.D., Bishop of the
Valley of Mexico.*

The Rev. J. Mari.	Merico.
The Rev. J. L. Perez	"
The Rev. Placinto Orihuela.	Jiquilongo.
The Rev. Jose M. Gonzalez.	Merico.
The Rev. J. Ramirez Arellano.	"
The Rev. A. Nazon.	Napala.
The Rev. Bustamante	"
The Rev. J. G. Ramirez.	Merico.
Mr. A. E. Mackintosh, Business Agent*.	"
Mr. J. Flores, Lay-reader.	San Pedro Martir.
H. H. A. Lay-reader	Tetelo.
Mr. J. Bonilla	Pua.
Mr. Sergio Arenas.	Boys' Orphanage, Merico.
+Mrs. Herman Hooker*.	Girls' Orphanage.
Miss Anna Grut	Tlalpam.
Miss Ramirez, Teacher.	Merico.
Mr. F. Candanossa, Teacher.	Cathedral Boys' School.
Mr. Diego Martinez, Teacher	"
Miss Candanosa, Teacher, Girls' School	of la Independencia.
Miss Pinto, Teacher	"
M. E. K. Lay.	Merico.
Mr. M. Orihuela, Teacher	"
Mr. Albert Vega, Lay-reader and Candidate for Orders.	Puebla.
Mr. Enrique Hernandez.	Merico.
Mr. Antonio Prieto.	"
Mr. E. Ramirez Arellano, Director, Boys' Orphanage.	"
Miss Amazir, Teacher	Girls' Orphanage.
Miss Lina Mota, Teacher	Napala.
Mr. Manuel Perez.	Merico.
Mr. Enrique Hernandez, Lay-reader.	Hidalgo.
Mr. J. Ramos, Teacher.	Merico.
Mr. J. del Corral, Teacher	Napala.
Mr. Reynaldo Dominguez, Lay-reader.	Merico.
Mr. P. Fragos, Lay-reader.	"
Mr. H. Leon, Teacher.	Tlalmanalco.
Mr. F. Barragan, Teacher of Singing.	Merico.
Mr. J. Vega.	"
Mr. F. Alicantara.	"

* P.O. Address, care Messrs. Watson, Phillips & Co., City of Mexico.

† Not supported under the appropriation.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

JULY, 1883.

ANOTHER WORD FROM A MINING MISSION.

May 22, 1883.

DEAR MISS EMERY:

A FRAGMENT of a private letter published in the April SPIRIT of MISSIONS brought me a donation of Prayer Books. It encourages me to put forth another fragment.

Having compassed my first scheme (a parish school at this point), I am undertaking another, even more important.

Scattered along the river, from two to three miles east of this place, is a most pitiful population of coal-diggers—about one hundred white families and as many or more black. While the men could reach my church here if they would, it is quite impossible for the women and children to do so. After a week of slaving and pondering, "What shall we eat and wherewithal shall we be clothed?" the Sunday is spent in bed, or in drink, or worse.

For years this has gone on, and no religious teacher of any kind has reached them. Not even a public school pretends to lift the cloud of ignorance from the up-growing generation. Very many of the adults are wholly illiterate, and can be taught only by word of mouth. My time, so far, has been so much divided among stations more distant, that I have had no chance to do much for this community. But I am to settle down more to this place as my headquarters, and so shall be able to give about two Services a week to a new people regularly.

I am making an effort to secure a building suitable for a chapel and Mission school. Some money can be secured among the miners, but not enough, as they do not feel their needs as

much as we do for them. I want some of our Church people full of Missionary zeal to help here. One day spent on the spot would open the heart of a miser, and make it unnecessary to appeal further. It is a case where longer delay and neglect on the part of the Church seem hardly less than criminal. Mortals faring on to eternity without God and His Church and Word, even a Missionary ready, and only a building to meet in lacking! It is for His poor that I ask aid, Who, having not where to lay His Head, said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Now I cannot tell you how reluctant I am to stand asking alms even for the LORD's work. The worry of raising money, of planning and superintending a building, unfitting me, for the time, for clerical duties, the thought of this makes me pause. But not one man have I to call on to relieve me of this secular work, so I must stand in the forefront myself. You can have no idea of the responsibility resting on one in my position, elsewhere borne by lay shoulders. But somehow strength comes with the need for it, and work like this can hardly languish. The prayers of my friends have been heard so far, and the work of my hands has prospered reasonably.

Everything has to be done for these poor people, or it remains undone. They are as unconscious of their condition, and so stolid and unappreciative of efforts made for them, that amelioration comes slowly. Still, my presence and efforts have an effect on some, and I look for results some future day.

FROM THE OGEECHEE AND SATILLA MISSION.

May 8th, 1883.

MY DEAR MISS EMERY:

I AM indeed very thankful for the interest awakened and sustained in several Branches of the Woman's Auxiliary. Since Christmas I have received some valuable boxes and packages, which have gladdened many hearts, and will continue for months to come not only to meet real wants, but to inspire the children with a motive for regular attendance and application, which will greatly facilitate our work.

If I have been slow in my acknowledgments, my appreciation of the sympathy and co-operation of those who have responded so thoughtfully and so heartily to the claims of this work has not been lessened with the lapse of time. Under God, the Woman's Auxiliary has been instrumental in this one particular of reaching many souls—souls perhaps as near to the Great Shepherd and Bishop of all as the soul of the white man or the Indian; and I hope and trust—rather, I believe—the day is not far distant when this work of sustaining

Mission schools for the colored children, in which the Woman's Auxiliary has so nobly led the way, shall be recognized and adopted generally by the Church as the only means of reaching these black lambs of His fold, and of feeding them by teaching all things that CHRIST has commanded.

We have now on hand all that will be needed for the girls during the summer. If anything more should be sent, please let it be for the boys. Many of them are not at all decently clad, and they are quite jealous of the favor bestowed upon the girls. Those who can read are pleased with a book, and pictures are always prized; but cast off clothing, remnants of blue flannel or Kentucky jean would be highly acceptable.

Last month I baptized two men at our Mission at Oakhill, and received two others. One of these is the mulatto who was brave enough to state publicly his resolve of asking admission into "the Church that was doing so much for his children," when their preacher objected to their attendance at Sunday-school or at religious Services under our direction. The attendance there, both of children and adults, is very satisfactory.

One of the hindrances that it will take time to remove is the difficulty of finding teachers who will do the work until the more advanced in our schools are prepared. Those capable of teaching find work in towns and cities much more congenial than on plantations, especially where fevers are prevalent and salaries small.

In view of the extension of the Mission school work, which I believe to be our only hope of doing permanent good, two training-schools—one for boys, another for girls—should be opened as early as possible. It would be folly to bring teachers here from high and healthy latitudes, even if they were willing to come. They could not possibly continue this work, except in the pine land, for more than five or six months in the year, and that would be undesirable both for children and teachers.

At present we have five girls who are now of great assistance in teaching the younger children, and give promise of increasing usefulness until fully prepared. Two of these belong to St. Bartholomew's Mission, and assist

Mrs. Jackson; two others belong to Oakhill, now reported as Palmetto Ridge Mission.

My first plan for preparing the teachers was to allow them to live in their own homes, and to pay them for their work, as assistants in the schools, salaries regulated by the number whom they induced to attend over the daily average of forty children. This I found to work admirably, except in one important particular. The home influences and conveniences are not always or often such as facilitate their improvement or application out of school, and I find that their progress, when much of their time is occupied in teaching, is exceedingly slow.

If possible, I would send all of them to Mrs. Jackson next October, and either pay their board, or furnish provisions and allow them in turn to do their own cooking. Mrs. Jackson was trained as a teacher in Brooklyn, and is not alone qualified, but has become quite an enthusiast in her work. She is a thorough disciplinarian, and, I find, gains the affections of the children; and that the home influence is all that can be desired. Last year she was offered \$40 a month as teacher in the public school in Savannah, where her family and friends reside. I promised her the same amount—\$10 more than I usually pay; but out of this she gives board to her assistant, and she has not failed of her Sunday work since October, except when sick. I believe we could not find any one better qualified to prepare the girls for the work.

The school for boys I would locate on the Satilla River; and require them to do a certain amount of manual labor each day, at truck or market growing, which would greatly lessen the expense of their board, and at the same time interest them in an industry that would be useful in after life. The average colored man regards manual labor or physical exertion as much below his dignity when once he considers himself educated. Manual labor should, therefore, I think, form a part of the education of the school teacher.

The Bishop will apply at the proper time to the Board of Missions for what is needed to support this as a separate Mission, and I trust his request will be granted. . . .

Very sincerely yours, H. DUNLOP.

CHURCH WORK AT PINE RIDGE.

PINE RIDGE AGENCY, D. T.,
May 10th, 1883.

DEAR MISS EMERY:

. . . . I HAVE been trying to get, through Bishop Riley, some newspapers from the City of Mexico. The Mexicans living here

come to me for reading matter in the Spanish language. I have given out a number of Prayer-books and some copies of the Bible, but am out of both Bibles and Prayer Books now. I have only one Spanish Prayer Book, which I use when I baptize the children of

Mexican fathers who bring them to the church to be baptized. I had one wedding, partly in Spanish and partly in Dakota, so that both parties might understand; and I have buried several Mexicans, using our Burial Service in their own tongue. The poor fellows begin to feel that they have the Church with them now. I often wish that I could preach to them. They do not understand English well enough to appreciate an address in that language.

One has asked me for some books in Spanish. He said he would like to read "Don Quixote," or some story-book. I told him that I did not know where to get them, but that I would try.

We are having a surplus of May weather—rain, snow, sunshine and rain, all in the twenty-four hours. Our roof, with its wild sun-flowers growing on it, leaked a little in the last heavy rain, but we think that we have it tight now, and that it will hold till next spring.

Our Church-workers are getting along very nicely. They bring in Indian bead and porcupine work, such as moccasins, tobacco pouches, funny looking little turtles—a kind of scent bag—filled with the fragrant grass they find in some of the marshes of this country, fancy bags, some of which are used for purses, regular Indian matchesafes to be tied to the belt, knife sheaths, balls covered with beads, tin cups and spoons with handles covered with beads. We have been able to find sale for most of the things brought in.

This week they brought a buckskin ottoman cover, embroidered with porcupine quills, which we think very pretty. It was made to order. The same lady who ordered it has ordered a buckskin shopping-bag, which, we expect, will be finished by the next meeting.

Mrs. Robinson has made up and sold a great many children's garments. The white ladies here have given dry goods and some money to help her. We have not received payment for all the work yet, but we have taken, in work and money, since January 1st, to the amount of sixty dollars.

We expect our new chandeliers and some sixty cwt. of paints and oils, wire netting, etc., to come next week. The roads are nearly impassable for freight teams, and although we are but one hundred and thirty miles from the railroad, yet, as far as getting freight to us during the winter and spring months is concerned, we might as well live in Africa!

I received in a box from Rhode Island a number of little Sunday-school papers. They were leaflets with pictures on them, and my little Indian Sunday scholars liked them very much, for they could look them over and then tack them up on the rough walls of their cabins.

I am busy preparing candidates for Confirmation and adult Baptism. Bishop Hare proposes visiting us about June 17th.

Yours respectfully, J. ROBINSON.

MISSIONARY JOURNEYS FROM CAPE MOUNT.

CAPE MOUNT, April 16th, 1883.

MY DEAR MISS EMERY:

We are expecting the little German cutter, so I must write a few lines to thank you warmly for the beautiful oil prints so thoughtfully sent by the Rev. Mr. Meek, who, you doubtless have heard, arrived safely on Palm Sunday after a weary stay at Monrovia. I need not say how useful they will be in teaching the little ones and the heathen women, whose attention and sympathy it is so difficult to gain, partly through my not being able to converse in their own tongue. Sometimes my heart is cheered with their attention to the Word spoken or sung, and I think the Spirit is working within; but, alas! the enemy is busy, and my joy is dispersed, sometimes by their begging sugar, rice, etc., or, what is more frequent, by one of their number, with a boisterous laugh and loud clap of the hands, running as if for her life.

The men are more anxious to learn to read and speak our language; therefore it is not so disappointing to talk with them and strive to lead them to the Rock of our salvation.

I know no sight short of that great one of sacrifice and love can turn the heart from its own works to fix it upon the One Work, through which the spiritual man is aware that his very imperfection is accepted; but I trust I am not wrong in looking hopefully upon any little opening that may be the means of leading these people to the Water of Life. It must be "line upon line, precept upon precept."

Hitherto my visits to Krootown, the scanty little village at the foot of the Mount, have been very irregular, as I have always been dependent upon either a boat or canoe; but now they are building a rude kind of bridge, so that, health and rains permitting, I shall be able to go oftener. We are so situated that we cannot visit any heathen town except by water.

Every Thursday afternoon the girls and small boys, with myself, accompany the Rev. Mr. Merriam to some of the larger towns surrounding us. The hymns and sweet voices of the children always attract the people. The chief or head man of one of the villages re-

marked, that now we go to them and do not wait for them to come to us, there must be truth in our religion. Since then he has sent two children to school.

We have to be very grateful to our Heavenly Father for increasing the number of the school children. Mr. Schmidt says we are more than we ever were before. I have now fifty.

After the little Service each day the children have a short time for bathing or play, so that fishing-hooks, dolls, and tiny boats, made very ingeniously of bamboo—sails and rigging all complete—are in requisition. It is a great delight to watch the large bright eyes sparkle and animated faces glow at every little unusual event.

The Wednesday in Easter Week was a bright day. We started at six in the morning—two boats and a canoe packed full of children, with a plentiful supply of cooked rice, baked beans, etc.—for a long journey to a large, strongly barricaded Vey town. On the way our joy was well nigh turned to sorrow, for one of our

little four-year-old boys had crept, or rather climbed, and perched himself on the side of the boat, when she gave a lurch and he was over-balanced. Under God, I owe much to the captain of the boat, who is a faithful Christian boy, and to our interpreter, Lewis Penick. After the child (Bibi) had sunk twice he was rescued, but he suffered much from the fright.

If I had time and knew the addresses of the many kind helpers who have strengthened my hands and encouraged my too often weary spirit by their gifts of clothing, pictures, reward cards, etc., I would like to write to each.

You will be sorry to hear that since the Rev. Mr. Meek's arrival, Mr. and Mrs. Schmidt have been suffering much, so that we are doubly glad to have him in our midst. It was a great joy, on Easter Day, to celebrate the dying love of our Adorable MASTER. We were few in number, but enough to claim the blessing.

Begging a remembrance in your prayers, I am,
Yours sincerely,

M. R. BRIERLY.

WOMEN'S MEETINGS AND THEIR RESULTS.

OSAKA, May 10, 1883.

MY DEAR MISS EMERY :

I BEGAN to attend the Women's Meetings again on April 3d, and have attended all but two or three since then. We have had them twice a week.

I think Mrs. Laning told you of being asked to go to a lady's house especially to instruct her. That is, perhaps, not strictly a meeting, as the lady and her servant, and occasionally her friend, who introduced her to us, are the only women who are expected to be present. Some difference of rank makes it impossible, from a Japanese point of view, for this lady to associate with some of the others whom we teach at another house.

I suppose this is the reason that our numbers at the meetings do not increase. As we have them in the different houses of those who are already attending, we are not likely to have any but those who are accustomed to visit them. We generally have four heathen women.

Mrs. Ozawa and O Fuku San, the pupil teacher in this school, give the lessons. Generally the former reads and comments upon a portion of one of the Gospels, and the latter reads prayers. Sometimes I answer a few questions, and I do what I can to keep the women interested in the meetings and to assure them of our interest in them; but I do not attempt much of the teaching, because I cannot study, and I feel that Mrs. Zawa and O Fuku can do it much more intelligently than I.

One result at our meetings is a larger attendance at Mr. McKim's Sunday-school. The lady I first mentioned sends a servant and some-

times one little boy, sometimes four; and another young lady, last Sunday, sent a servant with her three little brothers and younger sister. Of course we cannot be sure that these eight children will continue to come, but it is encouraging to feel that their relatives are sufficiently interested to send them, and they are more likely to become permanent members of the Sunday-school than those who happen to come in from the street.

Two of our women attend Dr. Laning's class in the same school, and one of the two is just beginning, with Mrs. Ozawa, preparation for Baptism. The other did apply for it, but, as her husband is obliged to move away from Osaka, and leaves very soon, she will have to postpone it indefinitely. Her husband is the Judge of whom I have written before. He has just finished the rug that he was embroidering when I last wrote of him, and it is very pretty. Business takes him to Hiroshima now, but he hopes to be sent back to Osaka in about two years. His wife at first said she would stay here a few months and continue her studies, but she thinks now that she could not live so long alone. They are very pleasant people, and we are sorry, of course, for many reasons, to part with them.

The afghan will probably be completed in a day or two, and I think we shall exhibit it in the Osaka exposition with other specimens of the children's handiwork, both useful and ornamental. But I will postpone a further account of what we call the "worsted department" until another letter.

Sincerely yours,

N. C. MCKIM.